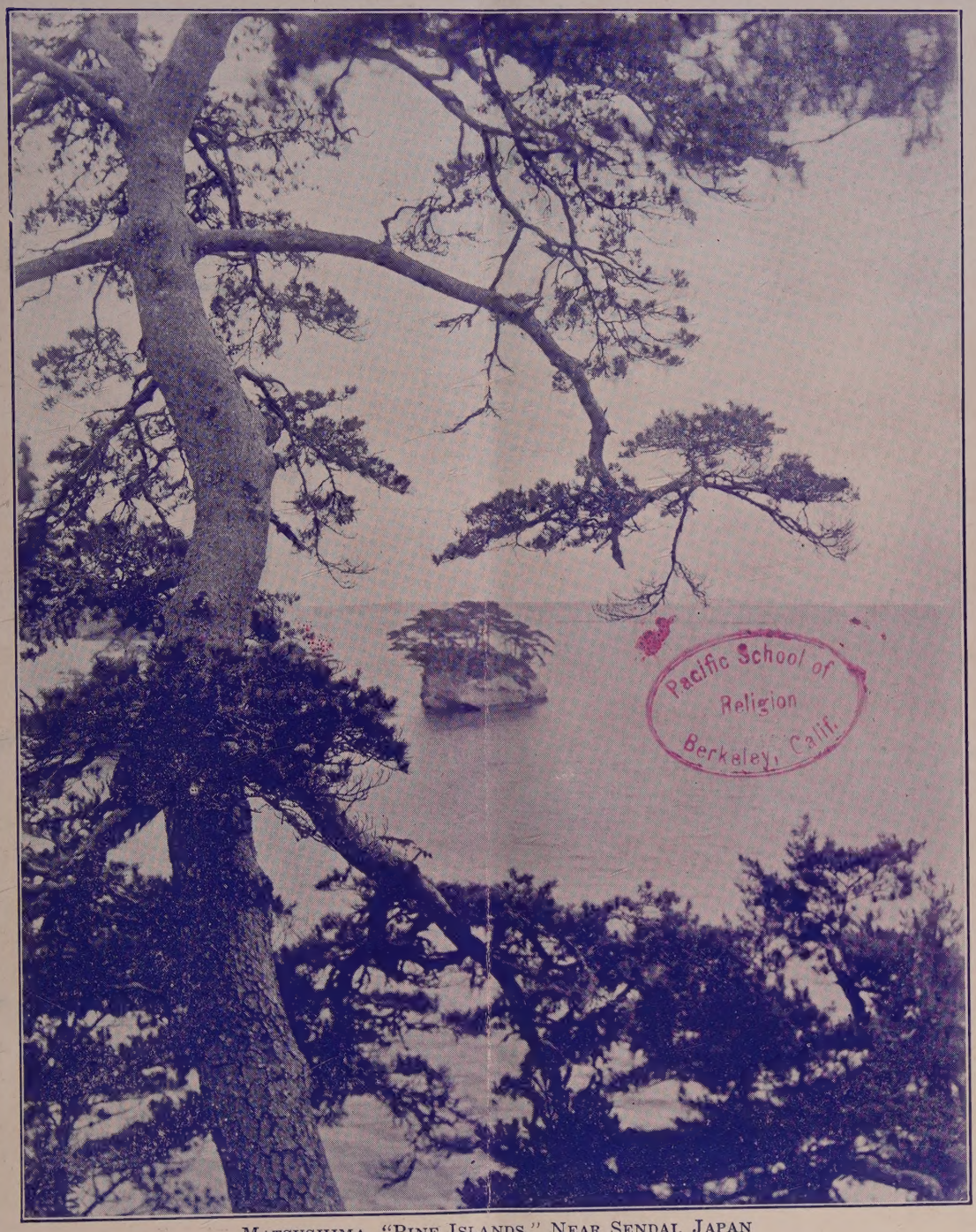
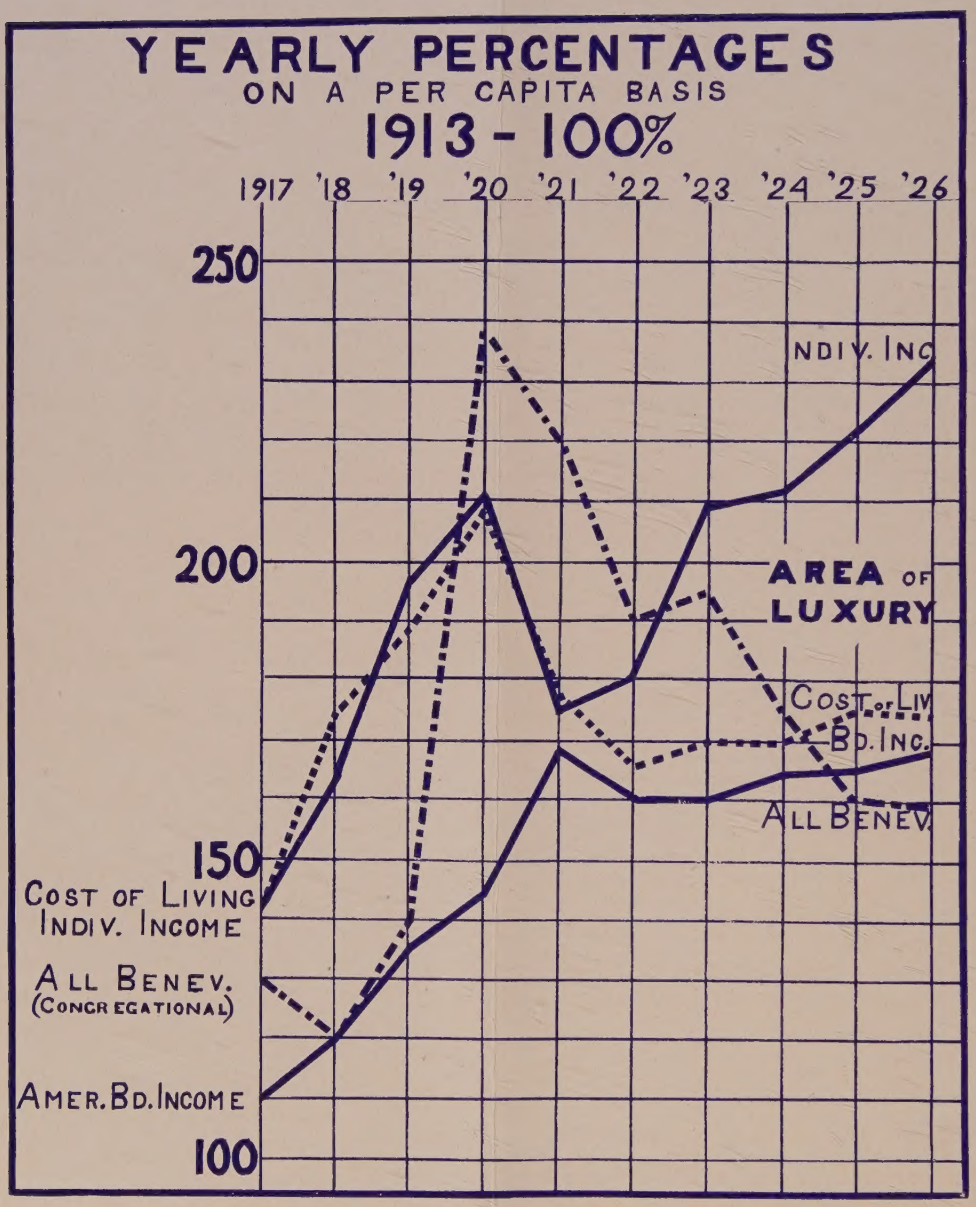
THE MISSIONARY HERALD



Pacific School of Religion
Berkeley, Calif.

MATSUSHIMA, "PINE ISLANDS," NEAR SENDAI, JAPAN

Vol. CXXIV JULY, 1928 *Number 7*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THE MISSIONARY HERALD

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Vol. CXXIV JULY, 1928 No. 7

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EDITORIAL STAFF OF THE MISSIONARY HERALD

Editor, ENOCH FRYE BELL, D.D.

Associate Editor, ANNE L. BUCKLEY

Foreign Correspondents, HUNDREDS OF WATCHMEN AT THE CROSSROADS OF THE WORLD

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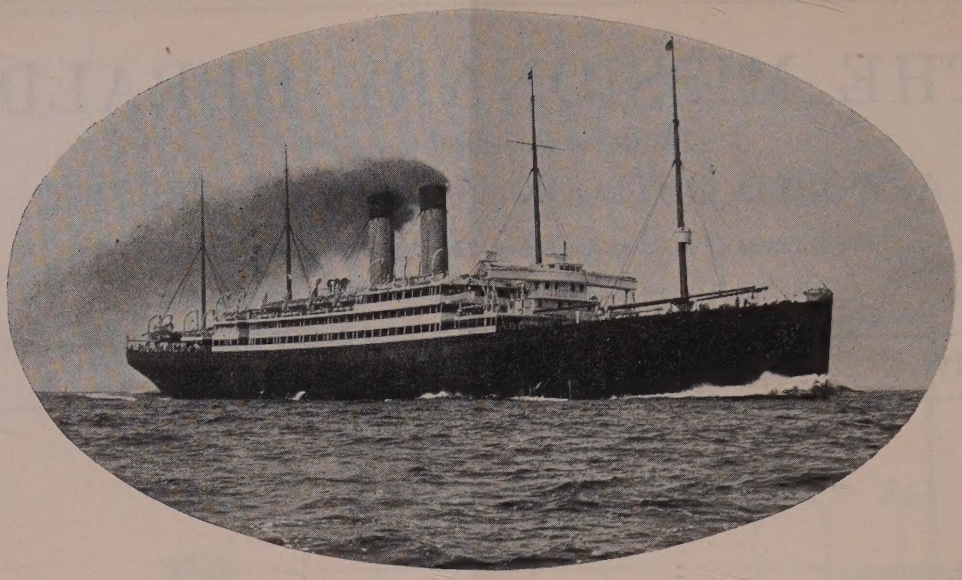


THE MODERN MAYFLOWER: STEAMSHIP CELTIC, 21,000 tons

Sailed into Boston Harbor, Sunday, June 10, 1928, with some 1250 British Congregational Pilgrims on board

THE TWENTIETH CENTURY MAYFLOWER

THE coming of twelve hundred British pilgrims for a brief visit to our shores has for us a two-fold significance.

It is a gesture of international friendship and goodwill. The suggestion of the pilgrimage came from the feeling that we ought to know each other better and that mutual acquaintance would dispel any clouds of suspicion, and help confirm and establish a cordial spirit of good-will between Great Britain and America, which means much for the peace of the world.

It is also a new exaltation of the ideals which brought the Pilgrims of 1620 across the sea. The climax of their journey for our British friends will be the service at Plymouth Rock, where they rededicate themselves to these great ideals. They think them of sufficient importance to justify this emphasis. Their visit cannot fail to lead to our revaluation of these principles of liberty in Church and State.

Our age is one of standardization, of mass production, of the submergence of the individual. The Pilgrims braved the wintry sea and the terrors of the wilderness in revolt against enforced standardization in religion. Count Keyserling, in his new book, "Europe," says:— "There can be no question of value among nations except as it derives from and leads back to the individual; for the one and only exponent of values is the unique individuality." The Pilgrim would go farther and say, "not the unique individuality, but the worth of every soul." What is the place of the Pilgrim ideal of the worth of personality in a standardized world?

EDWARD MACARTHUR NOYES, D.D.,
Minister, the First Church of Newton, Massachusetts.

AFTER NINE MONTHS ON THE FISCAL YEAR

THE figures of Receipts for the month of May do not change the picture in any material way. The churches have lost $700 in comparison with the record of May one year ago, but individuals in this month have gained $6,100, leaving us a net gain from living donors of $5,400.

Looking at the whole nine months and combining the gifts of churches with the gifts of individuals, we are still nearly $3,000 short, and the year is three-quarters over. In other words, we are gaining in Legacies, in the Twentieth Century Fund and Conditional Gifts; we are just falling short of holding our own in the gifts from living donors; and now comes the time of the year when the special appeal to individuals must be sent out and when all friends of the Board will be in a spirit of prayerful determination and expectancy, waiting to see if the Board's message throughout the year has successfully challenged the loyalty and sacrifice of our friends.

A THOUSAND NEW GIVERS NEEDED

In recent years we have come to count on an increasing number of new gifts from friends who heretofore have given only through the church envelopes. Last year nearly five hundred new givers were added to the donors' list. This year we are asking for at least one thousand new givers in response to the News Bulletin which will be sent out toward the end of June or early in July. There should be a deeper determination on the part of individuals to stand by the Board than ever before. If any one notes that the income this year shows a gain over last year, let it be remembered that our budget was cut $100,000 at the beginning of this year, and that backward step must be recovered before we can have any feeling of real satisfaction.

The accounts this year ought to show a decided balance that will allow headway against last year's deficit, which caused the big cut in the budget. It is hoped that pastors will instil in their people an expectancy concerning the July number of the News Bulletin, urge the congregations to receive it as a challenge and to join the list of givers that the Board may be lifted to new levels as we come near the end of the fiscal year. It is hoped that every friend that reads these words will make definite plans to set aside a gift that represents sacrifice during these summer months.

FINANCIAL STATEMENT FOR MAY

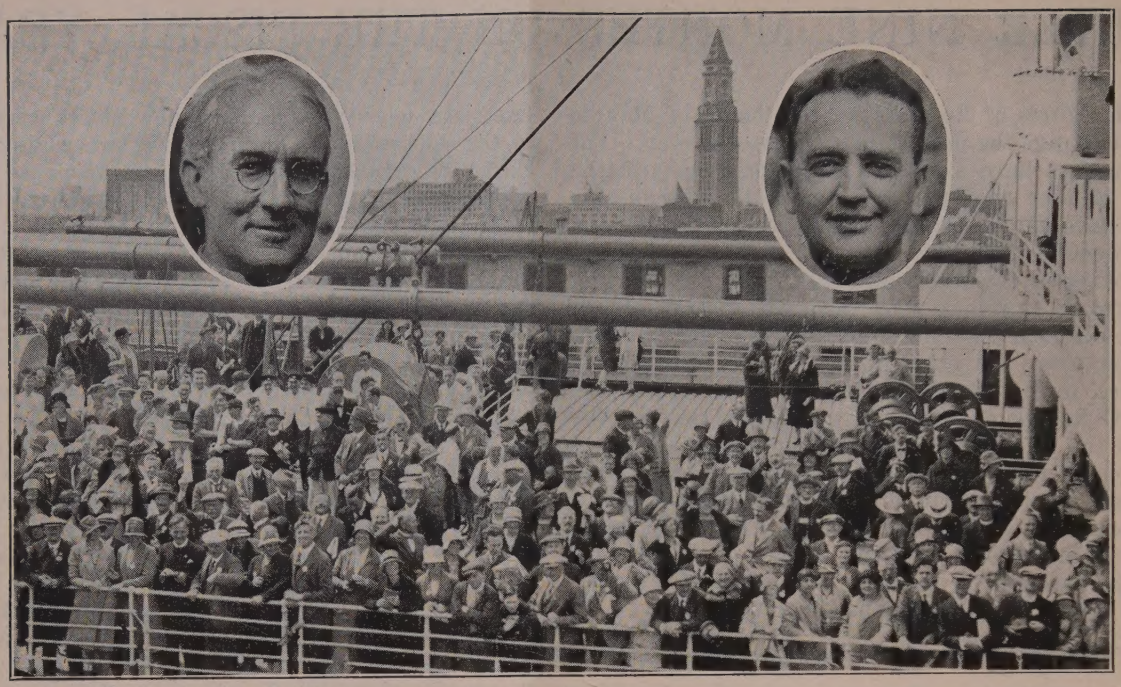
Comparative Statement of Regular Receipts

For the month of May

	1927	*1928*	*Gain*	*Loss*
From Churches	$82,253.07	$80,325.91		$1,927.16
From Individuals	6,023.10	12,331.22	$6,308.12	
From 20th Century Fund and Legacies	3,099.13	4,757.71	1,658.58	
From Matured Cond'l Gifts	12,000.00	3,080.00		8,920.00
Inc. Gen. Perm. Fund	2,217.00	3,606.50	1,389.50	
Totals	$105,592.30	$104,101.34	$9,356.20	$10,847.16
Loss for May				$1,490.96

For Nine Months to May 31

From Churches	$791,960.40	$792,780.33	$819.93	
From Individuals	66,793.43	62,434.31		$4,359.12
From 20th Century Fund and Legacies	247,119.34	286,949.83	39,830.49	
From Matured Cond'l Gifts	39,600.00	66,295.00	26,695.00	
Inc. Gen. Perm. Fund	23,256.09	25,622.37	2,366.28	
Totals	$1,168,729.26	$1,234,081.84	$69,711.70	$4,359.12
Net gain 9 mos. to May 31, 1928			$65,352.58	



Courtesy of The Christian Science Monitor

SOME OF THE BRITISH PILGRIMS ABOUT TO LAND IN BOSTON

The "Celtic" is docked at Commonwealth Pier; Custom House in the background. Insets: left, Rev. Sidney M. Berry, Secretary, Congregational Union of England and Wales; right, Rev. Albert G. Sleep, Secretary, Colonial Missionary Society and originator of this Pilgrimage.

THE BRITISH TAKE BOSTON

THEY came, they saw, they conquered—more than twelve hundred of them. They entered Boston Harbor on Sunday, the 10th of June, and by the time they took their departure for New York on Wednesday evening, the 13th, they had accomplished mighty things. They had established their headquarters on Beacon Hill, quartered their forces on the inhabitants of Greater Boston, pushed their way over the Common, Dorchester Heights, along the Neck and across the Charles, stormed Bunker Hill, captured Lexington and Concord—where, by the way, they seized large stores of food, if not of ammunition—and extended their dominion over our "stern and rockbound coast" to Plymouth itself, to our very shrine of shrines.

They met with a warm reception everywhere, but somehow managed to muddle along to victory. They were constantly engaged as a body, and individual conflicts must have been legion. Doubtless they got pretty well used up before they left, but, like typical Britishers, they never knew when they were beaten; and in all fairness to them we must admit that they were in at the finish, and that when they withdrew they had achieved their ends.

Of course there were tea parties, but no such Tea Party as is recorded in our histories. Times have changed. It is true that when they steamed into the Harbor these Englishmen were known to have tea on board, but no Americans dressed as redskins attempted anything rough. In fact, our American hosts themselves, from their leaders down, took tea whenever they could lay their hands on it, and were ever careful not to throw any of it overboard.

But in more serious vein. The coming of Congregationalists of England and Wales to Boston and New York was something more than a summer excursion. Fundamentally it was neither a lark nor a "stunt." Nor was it a mere "gesture." It was a Pilgrimage to Plymouth Rock for a service of commemoration and consecration at the shrine of our common Pilgrim Faith and Freedom, an Adventure in Fellowship inspired by the "hope of a greater consolidation" of Congregationalists in the two lands, in a firmer establishment of a reign of good will and coöperation between the United States and the British Empire, and in a permanent peace among the nations.

Though Secretary Eddy was chairman of the Executive and Finance Committees of the welcoming churches, and Secretary Barton, as Moderator of the last International Congregational Council, had part in the ceremonies, and though the Chairman of the Prudential Committee, Dr. Ashley Leavitt, filled one of the principal speaking assignments, the American Board had no official share in this unique visit of these apostles of international good will. Yet the experience was not without its special inspiration to those interested in Congregational Missions in particular and in the international peace movement in general. Meeting with representatives of the London Missionary Society, with leaders—clerical and lay—of other missionary groups, and with the rank and file of this internationally minded band of "Twentieth Century Pilgrims," helped us to feel anew the force of a common faith and purpose, the thrill of a united mission under God in behalf of the world. Indeed, it would have seemed quite appropriate had some of these representatives of "missionary churches" on both sides of the water been called upon to draw up and subscribe to a Modern Mayflower Compact wherein they "did solemnly and mutually in ye presence of God, and one of another, covenant and combine" themselves to further the movement begun at Plymouth Rock until the world should know and love the courageous faith, the fruitful freedom and the inspiring fellowship of the true Pilgrim.

Both as a Congregational society and as an agency of the churches in behalf of better understanding and of peace throughout the world, the Board may well take occasion here to acknowledge its indebtedness to the people of Great Britain who, since the establishment of the Board's first mission, have rendered rare assistance to our missionaries, our institutions and deputations, and to the very Cause itself which the Board is trying to serve. Some of the most virile and successful missions of the Board are being conducted today beneath the Union Jack and with the sympathetic approval of representatives of the British Empire. We can well pay our tribute to that nation which in many respects stands preeminent among nations for its understanding of the peoples of the world, its appreciation of their possibilities, its practical efforts for their education and social uplift, and for the aid it renders the great missionary movement of our day and generation.

A JAPANESE PILGRIMAGE

WHILE writing the above, and wondering how long it would be before similar "pilgrimages" from Japan, China and other Eastern countries would stir our people, the news came that a party of students from Doshisha University, Kyoto, Japan, would soon be on its way to America. We learn that this tour has been organized on the initiative of the students themselves, and financed by them as well, at small cost. Their study of America will last forty days—a suggestion, perhaps, that they prefer to go back to the Ark rather than the *Mayflower*. They land at San Francisco on July 20 and sail from the same port, meanwhile touching the following points: Ogden, July 23; Denver, the 24th; Chicago, 26th; Detroit, 31st; Montreal, August 3d; White River Junction and Dartmouth College, 3d; Boston, 10th; New York, 15th; Philadelphia, 16th; Washington, 19th; St. Louis, 20th; Kansas City, 21st; Los Angeles, 25th; San Francisco, 29th.

These Doshisha men have some shrines to visit. From the days of Joseph Neesima traditions in that institution have been built around several American heroes, including men (and women) of humbler life than that of Abraham Lincoln, their greatest American saint. In a very real sense will these students be pilgrims, and if they are typical Japanese, their idealism at times will lift them into the heavenly places.

But, like the British, these Congregationalists from Japan—for probably most of them will be Kumiai Christians—will have at heart the cause of international peace and coöperation, and will hope to take back to their people the assurance that America is as sound and just as ever. For these youth cannot yet believe that the land of freedom and fair play—the America of their dreams—can continue to treat the Japanese people as unjustly as they have in the painful discrimination of the Exclusion Act. To them this attitude alone seems fraught with no little danger to their life, if not ours. "Like a black cloud hiding the beautiful mountain, they feel a veil of misunderstanding existing between the two nations," and they have a "desire to unveil the mountain and behold its real self."

Let us hope and pray that this group of future leaders in Japan may see the America that we know and have confidence in. It would help immensely if they could be welcomed and entertained as heartily and as lavishly as were our British brethren. Mr. Robert Cashman of Chicago Theological Seminary is in general charge of the arrangements for the group in America.

A PROJECT IN WORLD FRIENDSHIP

By MRS. PAUL B. WATERHOUSE

Mrs. Waterhouse of Pasadena is the wife of the Extension Secretary of the Southern California Conference. They were at one time missionaries in the Omi Mission near Kyoto, Japan. She wrote this article soon after a tour of Japan with a party of Japanese-American students, who were treated in a characteristically Japanese fashion. She reveals a secret or two discovered by the party.

DOCTOR EBINA, President of Doshisha University, said to us, as we sat about his dinner table:—

"Civilizations should not be valued vertically, but horizontally. We should not speak of higher and lower civilizations these days, but rather of Eastern and Western. Each has its strong, and each its weak points, and you young people (Japanese Americans and native born Japanese) should, if properly educated, be able to interpret each to the other.

"One of the secrets of Japan's progress in a straight line for the last 3,000 years is to be found in a mental attitude that has three distinct phases. I want you to adopt this attitude yourself and try to introduce it to the young people of America. It is one of the contributions the Orient could make to the Occident. Its three phases are: (1) An abiding love of the beautiful; (2) a willingness to take time to accomplish our ends; (3) a deep appreciation of the value of little things."

Dr. Ebina went on to illustrate each of these phases and, as we traveled from Nikko to Kumamoto, we ourselves saw countless illustrations of each of them, and gradually understood their significance in the development of a nation. We saw multitudes of people of all types and classes making long pilgrimages to visit the places famous for the lovely cherry and plum blossoms, and then taking time to actually enjoy their loveliness. We remembered seeing on each side of a boulevard in California miles and miles of apple orchards in full bloom—filmy pink clouds, filling the air with fragrance; yet none of the passersby even slowed down to twenty-five miles an hour in order to enjoy this amazing array of natural beauty. Was this the difference between Oriental and Occidental psychology?

We watched the artisans in the damascene and cloisonné factories engaged in tasks that take hours and hours in order to perfect an exquisite design on a tiny piece of art; not for the sake of the wages, which were meager enough, but for the satisfaction of having created one perfect and beautiful thing. We saw an intricately carved tabourette in the home of Viscount Goto that had required for its creation the painstaking effort of thirty men working every day for ten years! The Viscount gave us many reminiscences of the great Emperor Meiji that revealed his appreciation of the value of little things, and his desire to set an example to his people of the beauty of the simple life. His private study, furnished in the severest style, had, as its one comfort, a big rug of bear skin, upon which his majesty sat, as he worked at his low Japanese desk. It finally became very worn in patches and the Imperial counselors urged that a new one be purchased; but the venerable Emperor, under whose guidance Japan had leaped from Mediævalism into the limelight of the modern world, refused, and declared that no such extravagance was necessary. His attendants finally resorted to the plan of taking the rug out by night and mending it, a few hairs at a time! The people of Japan today reflect this same Yamato Damashii spirit!

No nation which did not have a real appreciation of the value of little things would have been so stirred by the gift of a few thousand "doll messengers of friendship," but, throughout the whole length of Japan, we were met with countless expressions of gratitude for this demonstration of friendship on the part of our people toward the children of Japan. We received many photographs of welcome meetings for the dolls, and of the dainty little messengers themselves seated amid the gay pageant of the annual doll festivals. One principal of a select school in Osaka, the student body of which is largely made up of the sons of the military class, said to his boys as he was introducing us to them:—

"America is our teacher-country, and has been ever since the days of Commodore Perry. We have reverence and respect for our teachers, of course, and so we naturally have the same feeling for this land that has taught us so much we can never repay the debt. We wondered, when she passed the Immigration Law, whether she had lost her friendship for us, but we have received a new proof of her regard in these many tiny messengers of friendship, and these beautiful dolls, with their letters of greeting, have assured us again that our teacher-country is still our faithful friend."

In another school an original welcome song, written for the dolls, was sung for us, and we were shown pictures drawn by the children themselves illustrating the various parts of the welcome program given for the dolls. If the doll festival were

not an almost sacred pageant in Japan, each doll representing some famous character in the national history, perhaps the presence of these little foreign ambassadors would not have been so heartily welcomed. But as they sit in their modern simplicity among the brocades and satins of ancient, heroic Japan, they really seem to contribute a significant message of world brotherhood, and the people of the Sunrise Kingdom, ever keenly alive to the significance of little things, appreciate the message.

It was raining very hard, as it can do in Japan, when we made our way to the office of Viscount Shibusawa. The wind twisted our big paper umbrellas as we struggled from our taxi into the entrance of the building, and we doubted very much if the old statesman, now in his eighty-eighth year, would meet his appointment that morning. But we found him waiting, with his genial smile; and his advice to the young American born Japanese was that they should endeavor, with every ounce of energy they possessed, to be loyal citizens of the land of their birth, and worthy descendants of the land of their ancestors. With his well-worn brush and "stick of ink" he wrote wise old Japanese proverbs in all of our autograph albums, and the beautiful, curving Chinese characters reminded us of the poetical writings in the ancient prints.

Having been in America many times, and having many friends there, the Viscount had felt very badly about the passage of the Immigration Law. Not that he objected to immigration control for economic reasons, but, since the Quota basis would have limited immigration equally well, without discrimination, he felt badly that American legislators had deemed the law necessary. In a conference with several prominent educators, both American and Japanese, just the night before our interview with him, some one had expressed the hope that the Immigration Law might be remedied before the aged Viscount's death. He had very spiritedly replied, "I shall never die while such a law remains to be rectified!"

But in spite of this feeling of injustice, he, and indeed all the leaders of Japan, take a broad-minded and philosophic attitude toward the situation, and believe that the best international relations will come only from closer international contact and a real friendly understanding of each other. Therefore they take great pains in entertaining, and in interpreting Japan to all thoughtful groups who come from abroad, especially from America, and no open-minded person could come away from such an atmosphere of cultured friendliness without feeling that Japan certainly deserves to be put on a basis equal to that of European countries. The feeling of spiteful revenge, such as would characterize cheap politicians, seems to be quite beneath the type of legislators holding control in Japan.

Religiously, Japan impressed us as both a nation that is Searching and a nation that is Finding. When we saw huge, grotesque idols, "Guardians of the Temples," covered with spit-ball prayers; small stone, wayside images piled about with stones because that particular god helps little children in

JAPANESE AMERICANS AT MIYAJIMA

Mrs. Waterhouse (second from right) and her party visit the famous shrine in Japan's Inland Sea

Keystone

BANZAI, BASEBALL!

Here's a touch of real life. The grand old game has captured the people of Japan, especially the student element. Just to see this crowd of fans warms our hearts toward them. Baseball is playing its part in developing international friendship.

JAPANESE SCHOOLBOYS IN KOBE

their tiresome task of picking up stones on their way to Paradise; hundreds of pilgrims carrying away tiny, charmed pieces of wood from wrecked shrines to help them succeed in business; humble peasants standing in front of wooden gods of healing, rubbing first themselves and then the gods with a simple faith that such an act can heal—then we felt that religiously Japan was still searching. But on the other hand, when we visited the Doshisha University in Kyoto, Kobe College, Baikwa Girls' School in Osaka, Aoyama Gakuin and the Waseda University in Tokyo, we were amazed to find ourselves in the current of a great, spontaneous student revival, which started as a tiny stream among certain Student Christian Associations in Tokyo and has swept through the Empire, until now, as one student expressed it, these Associations "are overflooding with religious life." Literally, hundreds of students have been baptized and have given their lives to Christ in service, and many rural communities have been awakened and feeble churches brought to new life by deputations of these students, who have poured life and vitality into the presenting of this "new living Christ, whom they have found."

So while one class of people, in superstition and ignorance, is searching blindly for the spiritual unknown, another class is rejoicing in having found Him who satisfies their longings, and, as one student said, "they are looking forward not only to the awakening of Japan and the Orient, but also to the awakening of the entire world in the building up of His Kingdom on earth."

Such have been a few of our experiences in Japan, and our contacts with students and teachers, statesmen and religious leaders—all have made us increasingly conscious of the international mind that is being cultivated in Japan, the patriotism which is becoming, as one educator expressed it, "broader than the fatherland" and expressing itself in friendship for the world. To thoroughly respect her, one only needs to see Japan as she really is: a nation trained to endure hardship; forced to fight against tremendous odds with earthquake, fire and flood; face to face with the ever-present problem of over population and inadequate educational facilities; and yet, with undaunted spirit, marching straight forward

EACH PEBBLE A PRAYER!

in the march of civilization, taking time to enjoy the beautiful, to appreciate the artistic, and to extend courtesy.

THE WORLD HEART

"I live in a little house,
But the door can open wide—
I live in a little house,
But the whole round world's outside."

Mary Stewart Cutting.

THE FUTURE OF THE AMERICAN BOARD EVANGELISTIC MISSIONARIES IN JAPAN

By CHARLES M. WARREN, Miyazaki

IS there one?

That depends on the missionaries. On January 1, 1922, there went into effect the articles of agreement for union between the mission and the Kumiai Churches, whereby the evangelistic missionaries put themselves, for location, and the money from the United States for evangelistic work, under the authority of the Kumiai Board of Directors of fifteen, to which were added three representatives from the mission. On the morning after the mission voted this, which in anticipation then, and in realization since, has been the happiest event in my missionary career, I met a missionary of another board. "I hear that your mission has voted so-and-so," he said. Bursting with enthusiasm, I began to describe the advantages which to my mind would accrue to both sides from the union; to which the reply was made, "If my mission did that, I would take the first boat for home." What he meant was that he felt that he, as an American Christian of longer standing than the Japanese Christians, had an inherent and divinely bestowed authority over such churches as his mission might give birth to. Manifestly for a missionary with that spirit there is no *future in Japan.*

The union means that what this man looked upon as desirable authority, but what I had during all my missionary career looked upon as the most delicate and unsatisfactory of my duties—that this responsibility for churches and evangelists was taken over by a body of Nationalists infinitely better able to administer the funds and accept the responsibility than the missionaries. So that now the missionary is free. He is simply a brother working with brothers. The other pastors and the non-Christian communities know what he is and what he can do, and he is in demand for what he is and for his ability as a worker along any special line to the extent of his time and strength.

If there is anything in a man this condition of affairs is calculated to call it out. By the agreement of 1922 the mission has said: "The work is yours—your work for your own people. And the responsibility is yours. Our part is to help—to help as you, who have the responsibility for the whole country and who see the work in the large, think we can work to the best advantage. So we ask you to tell us where to go and how best we can help you. Our evangelistic money also is your responsibility. We are here to be used."

I fully believe that my friend, as quoted above, was wrong. I believe that the results already achieved in the six and one-half years of coöperation have proved beyond a doubt that we took the right course. Because of the saving of the missionaries' time in administration, and of nervous energy because of less friction, the result is greater usefulness. And because the money is spent by nationals who know the practice of the country, and by a Board of men who by intimate knowledge are able to envisage the situation in the whole empire, the money also brings greater results.

It should be understood that this same Board is responsible for the evangelistic work of the Kumiai Churches also, and that our money is now pooled with what the Japanese Churches themselves contribute. So that what was done in 1922 was to unite under one administrative Board their evangelistic work and that of the mission, each of which up to that time had been an absolutely separate entity. Surely this is understandable as a move toward economy and efficiency in these days of mergers.

On account of the large annual financial deficit three years ago the Board suddenly announced the policy of sending no new evangelistic missionaries to Japan, and of permitting the work to lapse gradually after the present missionaries retired for old age or other reasons. The *Missionary Herald* for May, 1927, contains the official reply of the Kumiai Churches to that policy: "We are opposed" to that policy, they say. "Missionaries are needed" for the following six reasons. These reasons boiled down mean that there are certain types of work which the missionaries only can do; and for these reasons, and because of their lack of man-power in general, the missionary is not only needed, but wanted, by the Kumiai Churches.

Here, then, is the situation: As a people, the Japanese are at present in the throes of a serious psychological depression. This is the concomitant rather than the result of the very severe financial depression, though the latter is, considering the per capita wealth of the country involved, probably the most serious that ever afflicted a country. Perhaps the present state of mind of Japan can best be explained as the disillusionment which followed the naïve idea that once Japan had been accepted by the world as one of the great powers, all her troubles, financial, economic and international, would be solved. Upon the people so depressed there descended on September 1, 1923, the most disastrous cataclysm in the world's history; and in the spring of the following year the nation which more than any other Japan had considered her friend, "kicked her while she was down" by the Exclusion Act. Such is the situation in the nation itself.

The Kumiai brethren look from their own comparatively poor and despondent country across the water and see a large, prosperous, exuberant sister land; from their own struggling denominations of twenty-odd thousand they see in this land a sister

denomination of forty times the numbers and a thousand times the wealth. And our Kumiai brethren stretch out their hands in a plea for coöperation —coöperation based on a past rich in experiences of help—and say in substance: "We have accepted the responsibility, but unless you help, the work will be retarded not decades, only, but probably scores of years. We have neither the men nor the money to do it as not only we but, we believe, you also want to see it done. Please continue coming over to help us."

Is there no plea for us as a denomination in this request for friendship—for coöperation? Is there no pull on the youth of our land to go over to them in helpful coöperation? Every missionary who goes does two things: He preaches the Gospel to those who without him never would have a chance to hear it; and also he makes a most heartily welcomed adventure in friendship. And let me reiterate: this adventure in friendship is not simply with the Kumiai brethren, but in a much larger sense the missionary is a representative of this land to a nation whose entire people are more than ready to coöperate in his work along all social, moral and even spiritual lines.

THE SOCIAL GOSPEL AND INTERRACIAL RELATIONSHIPS

PART III.

By mistake we announced last month that this series of articles by Rev. Ray E. Phillips of Johannesburg would end with this number. This is the eighth of the series. The final article appears in August.

The entire series, however, is ready to be issued in pamphlet form for use in study classes this summer and fall.

INSTITUTIONAL ACTIVITIES

AS the result of the rapid growth of our Native Men's Club, and other activities among the men and children, we soon felt the need for a central plant. We should have, we thought, a Community Center building, in which meetings might be held, and which would provide recreational and educational features similar to those provided in the United States by the Y. M. C. A. We had some funds available, but it was our wish to make this contemplated plant non-sectarian in scope and enlist the coöperation and support of other religious bodies, as well as the business and mining interests in the city.

A provisional committee was accordingly formed under the chairmanship of Mr. (now Sir) Ernest Chappell, with members from the leading religious bodies and from the Chamber of Mines and Chamber of Commerce. A campaign for funds met with a gratifying response from the mining and business community. Funds were obtained which made possible the erection of a building which would cost $100,000 in this country. A site was granted by the Johannesburg Municipality, and on land centrally located near the heart of the city.

Here in this "Bantu Men's Social Center" are several night school class rooms, a tea and coffee counter, newspaper and game room, library, secretary's quarters, baths, and a big gymnasium, in addition to an athletic court. Hundreds of young men working in the shops, factories, and stores in the city make use of this building. Here are also the headquarters of the Joint Council and Boy Scouts. With this building and its activities as a model, other cities are moving to provide similar buildings for their native men. This whole enterprise is indicative of an awakening interest on the part of the white population toward the natives.

Not all whites, however, are so disposed. Signs of this are occasionally seen. To illustrate: The Chairman of the Executive Committee of the Bantu Men's Social Center is an English gentleman, Mr. Walter Webber, an attorney and banker of sterling worth, and one of the kindest and wisest men of our acquaintance. Mr. Walter Webber was a member of the Union Parliament of the South African (Smuts) Party. He was fighting for reëlection against a member of the Labor Party. Only the day before election the district was flooded with handbills, informing the voters of Mr. Webber's connection with the Bantu Men's Social Center, and asking them if they wanted a man to represent them who was "building Y. M. C. A.'s for the Niggers!" This, by a narrow margin, lost the election for Mr. Webber, enough voters being influenced, evidently, by the narrow-minded appeal to their prejudices to tilt the scales slightly. Mr. Webber took the defeat philosophically, and has steadily enlarged his interest in the Christian working out of these complex relationships.

Music forms a vital part of the week's program at the Bantu Men's Social Center. "Something new under the sun" occurred when the Social Center Glee Club, a select group of a dozen men, sang before a white audience at a great religious meeting in Johannesburg. It sang so acceptably that the invitation was repeated. Since then the Glee Club has often demonstrated its ability to win favor from the whites because of the excellence of its singing. We believe one of the ways in which black and white can be brought to mutual understanding is in the realm of music. Those throngs who hear the silver-voiced Roland Hayes on the concert plat-

form, and who thrill to the beauty of his music, are unconsciously learning an important lesson—that of looking underneath a man's black skin to discover his real value.

Again, as missionaries, we have realized the opportunity presented through the European and native press for applying the Gospel of Christ to the confusion of interracial problems. In the native newspaper published at Johannesburg, we are weekly supplying a page—four columns—of material entitled, "Religion and Social Service." In it we print some original matter, but for the most part cut and arrange articles on practical religion, everyday morality, health, care of children, etc., articles which we glean from our American and English magazines, religious and secular, and from special clippings sent us from different sources dealing with the great interracial experiments in other lands.

In the Johannesburg morning newspaper (European) we write a column of material every week, in which we apply the Gospel to personal, economic, and racial problems. We speak out plainly on social sins, and insist on a Christian attitude toward the backward peoples. We have received many letters of appreciation for this newspaper work from both white and native readers.

THE BASIS FOR UNDERSTANDING

Our main contribution as missionaries to the right solution of these perplexing questions (aside from the preaching mission of the church in all these compounds, locations, and slums, which must not be forgotten) has been that of getting acquainted with the thinking men and women on both sides of the color line, and then merely introducing the members of one race to the members of the other under conditions that make for understanding. Our interracial problems will be well on the way to solution when people of both sides will take time to sit down, get acquainted, and talk things over in a brotherly spirit. "There is no darkness but ignorance" here. Melting pots the world around need the transforming fire of the spirit of our Master—that of deep sympathy and understanding as between one man and another.

This understanding must rest on a firm conviction of the worth of the other man. Two of us white men, a university professor and I, were discussing one evening with a dozen or more native men in the home of one of them. The discussion dragged on until a late hour, and some of the native speakers became quite excited, even agitated, during the talk. Finally, long after the time we had expected to adjourn, the meeting came to a close satisfactorily to all concerned. One of the older men then arose and faced the white men and spoke to them. "White men," he said, "you must be patient with us when we get hot and excited about matters, when we seem, perhaps, unruly. I have noticed that when a white man has trouble with his motor car away out on the veldt, he doesn't become disgusted with it, push it out into the ditch and leave it. He goes over it carefully, tries to understand what is wrong, and when he has found the trouble and remedied it, he goes on with the car.

"Now we native people feel we are worth something. The God of the Christians has told us that. If, like the motor car, you cannot get along with us as fast as you would like, take time to understand us; and when you really know us and can put us in happy running order again, we will go on together, and together we will make speed."

Surely our Master has given us no greater truth than that a man, any man, even a black man, is worth as much as a motor car—many motor cars. Could we white men spend but a fraction of the time trying to understand the black man, his needs and how to adjust ourselves to him, that we spend tinkering with carburetors, spark-plugs and tires, the problem of interracial relationships would be solved in directions that would advance, not retard, the speedy coming of the Kingdom of God on earth.

A Group of Progressives in Life and Thought
The Johannesburg Evangelist (right) and some of his comrades

FOREIGN MISSIONS UNDER FIRE

TALKING IT OVER WITH THE CRITICS

The Last of a Series of Articles in Dialogue Form

By SECRETARY CORNELIUS H. PATTON

DIALOGUE NUMBER 7—THE EDITOR

Place: 419 Fourth Avenue, New York City, being the office of the Foreign Missions Conference of North America.

Persons: The editor of a Religious Journal, a secretary of the Foreign Missions Conference, a New York business man who is treasurer of the Foreign Missions Conference, the librarian of the Missionary Research Library, and a secretary of the Student Volunteer Movement.

Time: June, 1928.

Editor. I am glad to find so many of you here, as I want to talk over some of the objections to foreign missions which have been coming to my desk of late. Our readers seem to be considerably stirred up on the subject. While I can answer most of their questions and mean to write an editorial in rebuttal, I am in need of authoritative information on certain matters, and I particularly desire to understand the point of view of you men who are dealing with the missionary problem at first hand. I presume you realize how much doubt and criticism there is at the present time.

Secretary. We certainly do. So many things are happening on the mission field that the people at home are rubbing their eyes and asking what it all means. Fortunately for you, both our librarian and our treasurer are here, and if between us we do not have the information you need, we know where to get it. Please feel free to state anything you have in mind.

Editor. Very well, let me begin with a poser that came the other day from a professor in a prominent theological seminary in the West. He raises the question whether there is any missionary task left in countries like Japan and China. I suppose he has in mind the transferring of leadership to the native church and the fact that the missionaries are retiring into the background.

Secretary. Say "foreground" instead of "background" and you will have the true idea. Is the consulting engineer in the background when a railroad is being built or a dam being thrown across a stream? True, he is not the president of the company, or even the controlling influence in the finances of the concern, but he is in the very forefront of operations. That has been the situation of the missionary in Japan for a number of years and it has recently become the situation in China. No, the missionary is more needed over there than ever. Our information at that point is explicit.

Editor. Are the boards sending as many missionaries to China and Japan as formerly?

Secretary. No, we send only such as the national leaders desire us to send. The need is determined by the nationals, and they say, "Keep sending us your best."

Treasurer. Shouldn't you add that in both Japan and China there are areas where little or no missionary work has been done, and that if the money were forthcoming we could profitably employ our entire force in opening up new work?

Secretary. That is true. The great work you hear about in China is for the most part in the coastal provinces. Immense areas in the interior are unoccupied, or practically unoccupied. Take Szechwan, the far western province. It is an empire in itself. It has a population of 60,000,000, possibly 70,000,000, and a pitiably small band of missionaries. When you consider fields like Africa and South America the demand is appalling. That theological professor needs to study his missionary map. But our librarian here has been making a special study of unoccupied fields and I wish he would say something on the subject.

Librarian. My feeling is that you will strengthen your argument if you deal simply with China, since that is the field which has been especially challenged in recent criticism. I am inclined to say that if the present missionaries were to withdraw from their stations in China, the native Christian leaders would have in the immediate and surrounding communities an overwhelming task, while the relatively or entirely unoccupied fields which ring China—including parts of Manchuria, inner and outer Mongolia, most of Kansu, much of Szechwan, most of Yunnan and Kwangsi, and also including the outlying areas of Tibet and Chinese Turkestan—could assuredly and advantageously absorb the whole present foreign missionary staff. Moreover, the nature of the terrain, the absence of railroads, steamers and good roads, the language difficulties, the kind of population to be reached and their relative isolation from world contacts—all would tend to require a larger number of missionaries per million inhabitants, if effective work is to be done, than are called for in the coastal provinces. Whether good missionary strategy would justify such a move is another matter.

Editor. I doubt if the ordinary church member has the faintest conception of such a situation as you describe.

Librarian. No, nor the ordinary religious editor either, if one may judge from some of the crude and misleading things that have been written of late.

Editor. Well, I apologize for the fraternity. You know how much writing we have to do, and on such a variety of subjects. But, and here I may show my ignorance, is it not true that the missionary message in these days is penetrating to new areas of life, so that even in the long-occupied fields new and glorious opportunities are being found?

Secretary. You are certainly right, and from that remark alone I know you are keeping up with the rapidly moving procession abroad. The secretary of the Student Volunteer Movement has just come into the room, and he has been attending that wonderful meeting of the International Missionary Council at Jerusalem, as, indeed, has our Librarian. I want him to open up on what was said and done at Jerusalem in the matter of enlarging the sphere of missionary effort.

Volunteer Secretary. A big subject to put in a few words. But you are quite right. The two themes that occupied us most during those sixteen days spent on the slope of the Mount of Olives were the nature of the missionary message in the light of present-day non-Christian thought, and the application of that message to the changing order of national and social life. It was felt by all, and definitely expressed in the Findings, which, by the way, every last church member should read, that the new era upon which we clearly have entered is to be characterized by the application of Christian principles to the whole of life, our aim being to build up a Christian social order in every land to which we go.

Editor. That, to me, is a most reassuring statement. Will you not name some of the new areas into which the modern missionary is carrying the message of Christ?

Volunteer Secretary. It will be best for you to read the reports which were sent out before the Jerusalem meeting, and even more, the published Findings. You will see that they cover rural community needs, industrial problems, race relations, international Christian coöperation, the prevention of war, religious education, the better understanding of the non-Christian faiths. Just as Christian leaders in England and America, like Dr. Langdale, Bishop Temple, Bishop McConnell, and Dr. Cadman, maintain that we must Christianize the state, industry and politics, so our missionary leaders would place no limit to the reach of the Gospel in foreign lands. What they seek to establish is the Kingdom of God on earth.

Editor. The conception is a sublime one. It will lift the foreign missionary movement to a new and higher level. But in this socializing process is there not danger that the good old individualistic emphasis of former days will be lost?

Volunteer Secretary. The German delegates at Jerusalem raised that very point. They were frankly alarmed, and even went so far as to assemble before the council met and prepare a written protest against what they considered to be a calamitous departure in many of the preliminary studies from the old-time emphasis upon the Gospel as a regenerating power for the individual. The Bishop of Manchester met the objection by showing that the enterprise of bringing the spirit of Christ to bear on all our social life means not a substitute for personal faith in Christ as Lord and Saviour, but the enthroning of Christ over ever-enlarging areas of the world's life.

Editor. Can you name any helpful books which support that view?

Librarian. We have many on the subject in our Research Library. But just offhand I will name "Does Civilization Need Religion?" by Niebuhr (Macmillan), "Changing Foreign Missions" by McAfee (Revell), and Dr. Cadman's book on "Christianity and the State" (Macmillan).

Editor. One of you spoke of attention being given to the missionary message at Jerusalem. What was the outcome in that matter?

Volunteer Secretary. One of the most remarkable pronouncements in the history of the Church. Don't fail to read the statement drawn up by a special committee and beginning with the words "Our message is Jesus Christ." It is brief, comprehensive, informal, impressive—something quite apart from the old-time creedal pronouncement, as conspicuous for what it omits as for what it proclaims. It is immensely significant that a body composed of 240 delegates, coming from fifty-one different nationalities and representing the Protestant foreign missionary movement of Christendom, agreed unanimously upon the nature of our message to the non-Christian and the secularistic world.

Editor. Then you would not agree with those Fundamentalists who say our missionaries are not preaching "the full Gospel of Jesus Christ"?

Volunteer Secretary. If any one has a fuller Gospel than we heard at Jerusalem I wish he would speak out. It was as full as the heart of God in respect to both individual and social need. But to get the true spirit of the Council you will need to read what was said about the motive of modern missions, as well as about the message. The two go together.

Editor. I see I have more questions to ask than our time will allow. May I take advantage of you all being together to get your reaction to certain inquiries which call for early attention? Here is a man who is interested in human welfare on a world-scale, but who maintains that civilization

should precede religion, his theory being that missions should wait until education and culture have provided an intellectual basis and then come in as the finishing touch. How about that, Mr. Secretary?

Secretary. I should say, to use an antiquated figure, he has put the cart before the horse. Religion, not culture, is the basis of character. Christianity *is* civilization. Better advise that man to talk with Calvin Coolidge—or perhaps better, Henry Morgenthau, the Jew, who, on the strength of his observations in Turkey, during his ambassadorship, remarked, "The missionaries have the right idea. They go to the foundation and provide those intellectual, physical, moral and religious benefits upon which alone any true civilization can be built."

Editor. This for you, Mr. Librarian. Tell me what to say to a subscriber who, having just been around the world, maintains it is preposterous to expect to convert a nation from an old to a new religion.

Librarian. That is easy—I mean the answer, not the converting. The comeback to that question is found in history. There are plenty of examples of nations changing their religion. The Chinese once were animists, then they accepted Confucianism, now they are mostly Buddhists. The Japanese changed from Shintoism to Buddhism. The Moslem nations, one and all, were converted to Islam from other faiths. The Turks have changed their religion twice, and may change it again. During the past fifty years we have seen in Uganda a Christian nation established in the heart of Africa, with paganism overcome as a dominating force and Mohammedanism put to flight. Incidentally it is worth recalling that the English were once pagans. Tell your man to use his leisure after his world trip in reading the history of the nations he has visited.

Editor. I judge you people take no stock in the idea that foreign missions are a waning force in the life of the church.

Treasurer. On the contrary, we hold that the foreign missionary movement is taking on distinctly larger meaning. A great future lies before a missionary-minded church, and there is no future at all for a church lacking that mind. When some one at Jerusalem suggested that we should drop the word missionary and adopt a popular term, the delegates from mission lands were on their feet protesting. They, too, want to be missionary churches. They want to share their good things with a needy world, as we have shared our good things with them. With a spirit like that passing from nation to nation, great days would seem to be just ahead.

Editor. Here is my very last. What is the attitude of mission board officials toward this fire of criticism? Has it made them hostile, or bitter, or possibly discouraged?

Secretary. By no means. To tell the truth, they are rather enjoying the situation. People would not be criticizing a negligible institution. Then, you see, criticism becomes a peg on which to hang all sorts of interesting information. You doubtless will be passing along to your readers some of these things we have been discussing today. But beyond the process of rebuttal and information there is not a little to be learned from this barrage of objection. Some of the judgments are of constructive value. There are weak spots aplenty, both in personnel and policy, and any live official is on the lookout for opinion which paves the way for improvement. In these days of coöperation the wisdom of one board becomes the wisdom of all. We have learned to pool the lessons of both failure and success. Won't you pass that word to your readers? Answer their questions as best you can and then plead for more.

Editor. This has been a most helpful discussion and I am inclined to agree that great days lie just ahead. Hitherto, as my old college president, Dr. Julius Seelye of Amherst used to say, "We have been merely playing at missions." Gentlemen, I thank you all.

CONVERTED TO MISSIONS IN AFRICA

"My trip to Africa opened my eyes about Christian missions. Shall the highest expression of self-sacrifice and devotion in the religion of Christ pass from the face of the earth? Shall the best friends of the primitive people desert them in this *the greatest hour of their need, the hour of transition?* Shall the most ennobling and stimulating force in the daily life of Western nations cease to exist? If you say 'yes,' you will say 'missions shall cease.' If you say 'no,' you will say that missions shall not cease—because missions as I saw them in Africa mean these things.

"Before I made this trip to Africa I had taken it for granted that missions had had their day, and that now we should look forward to a day of education on the Government basis. What I would say here is that after this trip of some eighteen thousand miles around Africa, I have come home absolutely converted to a belief of missions. No one can see the needs out there without the feeling that there is a great place in the world for the missionary idea."—*Prof. Mabel Carney of Teachers' College, Columbia University.*

THE SITUATION AT THE HOME END

Impressions Received on a Recent Speaking Tour

By BREWER EDDY

A MONTH'S journey through eight Middle Western states brings vivid impressions of the home end of our missionary problems. Thirty-one addresses delivered in many cities, and including four state conferences, gave a close contact with the problem of the American Board's work in the local church. Some of these impressions may be of interest.

I

The rising tide of comfortable living is apparent in every community. What used to be a meager existence in small towns in the West has rapidly become a comfortable and prosperous manner of life, surrounded by all the modern conveniences. The rapid spread of electric light and power, the increasing numbers of moving picture theaters elaborately decorated and presenting films of general excellence, the wide sweep of acquaintance inspired through the radio, the weekly visit of the installment-purchase collector, but above all, the ubiquitous automobile, present a side of life that at least has a bearing on our missionary problem. Two solid rows of cars parked on either side of the street, and two moving columns in opposite directions, indicate the influx of friends from the farms to the nearby city on movie nights. One automobile to every four of population in one Western state subtracted from the weight of the claim of depressed business conditions. Terrific increase in expenditure is the dark side of the apparent prosperity. It costs every family so much more to live in this more bountiful way that the amount left for conscientious benevolence has relatively decreased.

This moving tide has evidently boosted church expenses to new heights. Few churches were found in which the local church budget had not increased from 25 to 50 per cent in recent years. Add the tremendous number of local institutions that have been built since the War, including hospitals, Y. M. C. A. and Y. W. C. A. buildings, orphanages, old people's homes and all the rest, and it is apparent that we have all been giving without stint, but the modest appeal of the Apportionment is well in the background. Relatively, people give vastly less to the cause of missions out of the generous output of open hearts than heretofore. The church itself gets a smaller fraction of our giving than in former years. The competition is increasing from every side. The Associated Charities, Nursing Associations, Service Clubs, Lodges, and national drives for Charity and Education, are all getting a larger share. It is apparent that a way must be found for the missionary enterprise to compete with the louder voices of local enterprises.

Local difficulties are many. Apparently a large number of churches are in trouble from having over-built. It may be in the church edifice, or in the parish house, or parsonage; but many churches have gone into debt, increasing their carrying charges, and a tendency is to lay hold of the benevolences to make good deficits in church support. It is a tragedy to see churches of real leadership turn to the thought of cutting down the benevolences. Loyalty and temporary sacrifice might bring the church budget under control without endangering the flow of missionary gifts.

II

Yet abiding loyalty is largely present in the churches. The Apportionment Plan is apparently accepted throughout the country, almost without question. Here and there a local church protests too high an "assessment," as it is called by the critic, but for the most part the Apportionment has proved itself, and many tens of thousands are combining their small gifts through the Apportionment envelope who otherwise would not be giving to foreign missions at all. In general, although the Apportionment Plan is in danger of becoming mechanical and of gathering only the casual gift of a possibly indifferent member, yet the total result is good. It has stabilized our income. Some day it can be lifted to new figures. We have suffered no great setback, as some denominations have.

Everywhere churches talk loyalty. They want to know if they are achieving their share. Some members may be indifferent to the actual work of missions, but they want their church to be in its place in the line.

III

There will always be the possible danger that the most distant work will suffer in favor of the work closer at hand. Only the loyalty of the state superintendents and the boards of directors will preserve the place of the national missionary societies alongside the needs of the state budgets. In one state it was found that the American Board had not been receiving from the church gifts the full allotted percentage in recent years, while the state budget had been receiving somewhat more; this fact was made the reason for cutting down the foreign missionary share and increasing the state budget percentage. In another state the American Board had been receiving more than its assigned share, so it was proposed to cut down the foreign missionary percentage and increase the home budget. In a third state, the need of an expansion of the state budget to do an excellent piece of work was used as an argument by one individual to make a large increase in the state budget and cut down the national societies; but this effort met a loyal resistance and the matter was referred to the survey committee in Chicago next January.

Apparently the American Board must find new ways to state its case to the states more clearly than ever before. If representatives can sit down with the state boards of directors and the superintendents to bring them in close touch with the work, they will carry our burdens with us and will reach the conclusion that future increases in the state budget must be found through the gifts of interested individuals or in the increase of the total gifts, and never again by the cutting down of the American Board share of the Apportionment. The coming of this day will mean a mutual sharing of the work. It will bring increased interest and prayerful anxiety for its progress.

IV

While the interest is general, ignorance is even more widespread concerning our missionaries and their work. The Project Plan offers a wonderful educational opportunity to increase interest and guide generous sacrifice. A pressing opportunity at the moment is to put in the hands of every local church the most attractive story of the projects which it has accepted. Our Project Department must help the over-burdened state superintendents to state our case winsomely and with spiritual interpretation to the people who are ready to give if they know the work. Many pastors have been met who need only the suggestion of the right educational plan to put before their people programs and notices in the calendar and interesting items as news in sermons that will bring their churches into closer partnership with the work. The Project Plan holds the future, but unless the information goes through to the local church in attractive form and into the hands of the right leaders, we are faltering just halfway to the goal.

V

A most encouraging feature is the determination of the women in each state to bring the churches to their goal. In the first months of the merger, while state plans were in transition, great uncertainty was felt. In several states the woman's committees are studying the records of last year to find the churches that have fallen short. These committees will prove an immense help to the superintendents in spreading educational plans and in stirring up many churches to new courage. The visit of Mr. and Mrs. Franklin Warner to many towns brought new inspiration. Not often have members of the Prudential Committee come into such close contact with local conditions in the West, and our first woman Vice-President found a most eager welcome wherever she journeyed.

PARADISE — NORTHFIELD, A TRANSPLANTED CONFERENCE

By MABEL E. EMERSON

"NORTHFIELD" is a synonym for "conference." We are accustomed, however, to thinking of the great gatherings of midsummer when the place is mentioned, and not of a small group of twenty-four such as met there May 11–13 this year. Yet this was such a conference as would have delighted Dwight L. Moody himself, especially as he came to know the group as one privileged Board Secretary did.

This was a transplanted conference. It began about 1912 in Smyrna, under the leadership of our missionaries, Professors Ralph Harlow and Kingsley Birge, and brought together students chiefly of the International College (boys) and the American Collegiate Institute (girls) in Smyrna, although in the later years representative students from other American Board schools in Turkey attended it. For eleven years the conference was held on the beautiful campus of the International College at "Paradise." Then came the Smyrna disaster, which scattered these students hither and yon. Nearly a score of them came to America through the devoted efforts of Anna Harlow Birge; others followed in later years, until today the Smyrna group is of considerable size. In the fall of 1925 Anna Birge passed away, and the following summer these students who had known in a special way the benediction of her life longed to get together as they had in other years at Paradise. That was the beginning of the Paradise-Northfield Conference.

This year seventeen of these young people came together under the leadership of Professor and Mrs. Ralph Harlow, now of Smith College, and Miss Anne Wiggin of the National Y. W. C. A. Northfield was clothed in the exquisite beauty of the first spring days, and offered such perfect weather that practically all the conference sessions could be held out of doors. There was no formal program, but devotional periods, discussion hours, quiet, personal conversations, evening sings, and a jolly picnic at Wanamaker Falls filled the days. On the first evening the group gathered on Round Top for a simple service in memory of Anna Harlow Birge. Then at the foot of Round Top a beautiful little tree was dedicated to her in the spruce grove which has been started there, each tree of which is dedicated to some young woman whose life has been linked with Northfield in some way. "Father" and "Mother" Harlow were there that evening, and it was he who offered the touching prayer of gratitude and dedication.

It was inspiring to be with a group of young people who represented in a unique way our American Board work in the Near East. International College and the American Collegiate Institute, Smyrna, were the institutions chiefly represented, but there

were graduates also of the Brousa School, Gedik Pasha School, Constantinople College, and St. Paul's Institute, Tarsus. Four had been teachers in our Board schools. It was inspiring also to learn something of the record which these young men and women have been making here in America. Several who came immediately after the Smyrna disaster were accepted as students in leading American colleges. Two had graduated from Yankton, one from Mt. Holyoke, with Phi Beta Kappa rank, and one from Smith with that same high honor. Several are still studying. One, a trained nurse, is doing graduate work in public health in Teachers' College. Another is working for her Master's degree in Education at Teachers' College, while still another is studying for his Master's degree in History and International Relations at Brown University. Those who have completed their studies are taking positions of influence and service. One young woman who graduated from Yankton College is a laboratory technician in the New York State Department of Health. Another is doing family case work in the Brooklyn Bureau of Charities. The International Migration Service in New York claims a third. Another is connected with the National Board of the Y. W. C. A., and still another is serving in the International Institute work under the Y. W. C. A. in one of our New England industrial centers. Best of all, several are looking forward to going back to the Near East to serve among their people in various ways.

For intellectual ability, sterling character, devotion in Christian service, it would be difficult to find an American student group to excel them.

THE BOOKSHELF

ON THE OUTLAWRY OF WAR

There is no more significant thing in the world today than the dramatic development of the outlawry of war. Week by week, day by day, new moves are made. France and America are the principal movers; the whole world is watching and listening.

God let loose an idea here. Only five or six years ago Mr. Salmon O. Levinson began to talk about outlawry. Some day the world will give tribute to him, and to John Dewey and Senator Borah who have carried forward the discussion. A year ago, in 1927, Minister Briand made his astounding offer to the United States.

So new is the idea that there is only one book[1] as yet given to this subject, and it is a great book. The author is Dr. Charles Clayton Morrison, editor of the *Christian Century*. It is characterized by moral earnestness, by clear flashes of illumination on the situation of yesterday and today, by relentless logic in argument. Sometimes the reader wonders whether the lines of our situation are so stark and bare as the flashes show. The picture cannot be complete. However, we are grateful that the light has been thrown. Many are resentful or distrustful of the sweep of the logic. No one can gainsay the moral earnestness of the author. It is not a book to quibble over.

We must be permanently grateful for brilliant chapters. There is the list of definitions of war, many of them so popular and so fallacious in current argument. It is best in the end to see war as an *institution* entrenched among us. So long as Mars holds that position he can thumb his nose at the peace societies. There is the chapter on the "enforcement" of peace. It cannot be done, least of all by war. Many of us have had our minds changed for us on this point during the last ten years. There is the discussion of self-defense, that inalienable right both of individuals and of nations, which needs not definition and is confused by the vain attempt to set off and deal with "aggressive war."

Outlawry is not exclusive of other peace measures, nor competitive with them. It makes an international basis upon which all of them—the League of Nations, the World Court, arbitration, disarmament, conference and education—may build peace effectively. Without it they are ineffective. You may doubt the latter statement; but you have to answer Dr. Morrison's arguments one by one before you can be sure.

It was a moving discussion which followed the appearance of the book in the pages of *The World Tomorrow*. Kirby Page criticized it sharply for the "inadequacy of the outlawry *movement*" and "*program*." There is misunderstanding and disagreement between these two warriors for peace. Yet, after reading the earnest and humble response of Dr. Morrison, one sees the two men working for the same thing and standing near together upon the most essential things.

Page asserts the "supreme importance of the *idea*" of outlawry. Already American thinking has left behind some of the confusion pictured in the first chapter of Morrison's book. Europe begins to understand and respond to the best mind of America. Rightly the world has applauded Briand and Kellogg and Coolidge in their colloquy. What fruition will this idea bring in the years just ahead?

ROBERT E. CHANDLER.

[1] *The Outlawry of War*. By Dr. Charles Clayton Morrison. Willett, Clark & Colby, Chicago. Pp. 332. Price, $3.00.

DR. JEFFERSON DISCUSSES WORLD PROBLEMS

Dr. Jefferson's characteristics as a writer are well known throughout our Congregational fellowship and beyond: crystal clearness of thought; conciseness of statement; brightness of style and warmth of feeling; and always Christian standards of value and judgment. All these qualities appear in his latest book, "Five World Problems,"[1] which crowds into its 153 pages the observations and opinions formed in the author's recent year of 'round-the-world travel. He does not attempt to describe all that he saw or to include all the lands that he visited, but holds himself to discussions of what he feels from the standpoint of world significance are the critical problems of India, of the Philippines, of China, Japan and of Hawaii.

In each case he recognizes the limitation of his knowledge of the peoples of which he writes, as in the following delicious disavowal concerning China: "I therefore warn you not to imagine that I understand much about the Chinese problem. I have never done such a bold thing in my life as I am doing now. My only excuse for doing it is that I was in China two whole months. Having been there two whole months, I feel competent to give a lecture. If I had been there one month I would have written a book. If I had been there two weeks, I would now be syndicating articles to all the papers in the country. I candidly confess I do not know much about the Chinese problem, but I know a little, and it is that little that I want to communicate to you."

It should be noted that the five chapters were originally informal addresses delivered without notes to the people of Broadway Tabernacle, and later written out for publication. The problems thus considered are in each case the political or social problems of a country as viewed from the standpoint of national welfare and of international bearings. The treatment is general and impressionistic. Yet the author does not hesitate to give definite and sharp expression to his own opinion as to the settlement of the problems. For example, he thinks that the Philippines should be given their independence and that the United States should announce a date when this independence shall be granted. He suggests that that date be twenty-five years hence. He ridicules the idea of war between the United States and Japan; either nation would be a fool, and the United States worse than a fool, to plunge into war with the other. He sees no likelihood that India's unrest under British rule will be got rid of, since Britain keeps right on feeding the Indians the very food which nourishes discontent. He urges that America should feel and should voice deep sympathy for China in her agonizing struggle for national life; he wants the President to express it for himself and the Government to act more vigorously in making China understand its readiness to revise treaties and treatment.

There is little about missionary work in this volume. Its problems are not specifically dealt with although there is clear recognition of the Christian movement in all these fields and many indirect suggestions as to the contribution of Christianity to the solving of these problems.

"The average man," "the man on the street," "the tired business man," these familiar personages for whom so many things are said and done, will find real help in this little book.

The writer of this review met Dr. Jefferson again and again during this year of travel. He saw him at his job; tireless, omnivorous, friendly, broad-minded in his searching for facts and their meaning; illuminating in his analyzing and setting in order of what he found, and in his disposition to discover a way of hope and of promise in the midst of whatever difficulties and confusions were encountered.

W. E. STRONG.

[1] *Five World Problems.* By Charles E. Jefferson, D.D. Fleming H. Revell Co., New York. $1.50.

HERALD QUESTIONS

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CANDIDATES' CONFERENCE, 1928

BACK ROW, *left to right:* Dorothy K. Barker: Of Woonsocket, R. I.; educated at Smith College; goes to Aleppo, Syria. Rachel Pierson Barnes: Of Richmond, Mass.; training, Middlebury College; destination, Ahmednagar, India. Mrs. D. Alice Peabody Zeman: Of Maben, Miss.; training, Illinois Wesleyan; destination, Mt. Silinda, Rhodesia, Africa. Mrs. Marion Edith Ingram Waln: Of Leesburg, Ohio; training, Good Samaritan Hospital, Oregon, Kennedy School of Missions; destination, Ochileso, West Central Africa. Margaret Clara Owen: Of Hyde Park, Mass.: training, Mount Holyoke College; destination, India.

SECOND ROW FROM REAR: Rev. Duane Victor Waln: Of Leesburg, Ohio; training, Pasadena College, University of California, Hartford Theological Seminary; destination, Ochileso, West Central Africa. Dana Thurston Warren: Of Braintree, Mass.; training, Deerfield Academy, Yale University; destination, Doshisha University, Japan. Lester Alvah Hill: Of Greensboro, Vt.; training, Craftsbury Academy, University of Vermont, Muskingum College; destination, India. Max Hunter Harrison: Of Peoria, Ill.; training, Knox College, Andover Theological Seminary, Hartford Theological Seminary, Union Theological Seminary; destination, Ceylon. James Stanford Clark: Of East Lansing, Mich.; training, Oberlin College; destination, Tarsus, Turkey. Wendell Carpenter Wheeler: Of Evanston, Ill.; training, Northwestern University, Union Theological Seminary, Teachers' College; destination, Marathi, India.

THIRD ROW FROM REAR: G. Ross Thomas: Of Chester, Pa.; training, Wesleyan University, Harvard School of Business Administration; destination, India. Bertha Damaris Colmyer: Of Verbank, N. Y.; training, Northfield Seminary, Bridgeport Normal School, Rutgers University, Teachers' College; destination, Merzifoun, Turkey. Dorothy Bryant Allen: Of Oak Park, Ill.; training, Oberlin College, National Kindergarten and Elementary College; destination, India. Gertrude Norma Wood: Of Philadelphia, Pa.; training, Swarthmore College, Oberlin, Columbia University, Union Theological Seminary; destination, China. Harry Ralph Meyering: Of Lucas, Mich.; training, Ferris Institute, Michigan State Normal College; destination, Tarsus, Turkey.

FRONT ROW (*seated*): Fern Irene Awrey: Of Detroit, Mich.; training, Grace Hospital Training School for Nurses, Hartford School of Religious Education; destination, Tarsus, Turkey. Edward M. Zeman: Of Maben, Miss.: training, Hamline University, Iowa State College, Garrett Biblical Seminary; destination, Mt. Silinda, Rhodesia, Africa. Mrs. Charlotte Davis Greene: Of South Weymouth, Mass.; training, Gordon College; possibly to Sholapur, India. David Lyman Greene: Of Storrs, Conn.; training, Amherst College, Harvard Graduate School, Columbia University; possible destination, Sholapur, India. Florence Christine Malcolm: Of Carlisle, Mass.; training, Gordon School of Theology and Missions; destination, Ochileso, West Central Africa.

BABY: Emily Greene.

THE CANDIDATES' CONFERENCE

AFTER six days of inspiration and information provided by the annual candidates' training conference held in the Congregational House, Boston, another group of young ambassadors of Christ are ready to sail for service overseas under the Board.

These 35 candidates, representing 15 different states and more than 40 different colleges and universities, are bound, as educationalists, nurses, agriculturists, tutors, psychologists, kindergartners and evangelistic workers, for India, Turkey, Syria, Japan, China, Ceylon and Africa.

As is the custom, detailed instruction was given during the conference in matters relative to the Board and its work: to the missionary's attitude toward his own government and toward the government under which he would be working; to the missionary's attitude toward nationals, toward foreign customs, foreign communities and foreign religions. Inspirational addresses (which also contained practical advice) were given by Prof. D. J. Fleming of Union Seminary, by Dr. Francis G. Hall of Boston, by Prof. Kenneth Latourette of Yale, by the chairman of our Candidate Committee, Rev. Douglas Horton, and by Rev. Ashley D. Leavitt, D.D., chairman of the Prudential Committee. The closing day of the conference saw all the missionaries gathered in the Old South Church to hear addresses on the spiritual life of the missionary by Mr. Horton and Professor Latourette, and a talk by Dr. Leavitt on the Jerusalem Conference, which he attended.

The last meeting together of these young people was, as customary, in the partaking of the Sacrament of the Lord's Supper, administered by Dr. Leavitt and Mr. Horton.

Among the social features of the conference was an informal reception and afternoon tea given by the officers of the Board on Thursday afternoon, May 31. A personally conducted sight-seeing tour came on Saturday afternoon, followed by a dinner and reception at the Walker Missionary Home at Auburndale, where the Board of Managers acted as host, with Mrs. Brewer Eddy as chairman of the committee in charge.

On Friday evening, June 1, the conference met with a group of nationals from China, India and Turkey.

NEW MISSIONARIES, CHILDREN OF MINISTERS

It is interesting to note that out of this group of young missionaries from so many states eight are the children of Congregational ministers. These are Dorothy Bryant Allen, daughter of Rev. Ernest Bourner Allen, D.D., pastor of the Pilgrim Congregational Church, Oak Park, Ill.; Fred Harold Thompson, son of Rev. Albert Thompson of Millinocket, Maine; Dana Thurston Warren, son of Rev. Charles M. Warren of the American Board's Japan Mission; Wendell Carpenter Wheeler, son of Rev. Charles Thomas Wheeler of Evanston, Ill.; Margaret Clara Owen, daughter of Rev. George W. Owen of Hyde Park; James Stanford Clark, son of Dr. Charles E. Clark of the American Board in Turkey; and Lynda Goodsell Blake, daughter of Rev. Fred Field Goodsell of the American Board's Turkey Mission. Another son of an American Board missionary whom it is hoped will serve under the Board in India is David Lyman Greene, grandson of Rev. John K. Greene, for fifty years an American Board missionary in Constantinople, and a brother of Dr. Philip Greene, also at one time a missionary under the Board in Turkey and later associated with Yale-in-China.

Two of the young women missionaries have aroused unusual interest. Miss Elsa Feichtinger, an Austrian girl with a remarkable story, who has just concluded three years' study in America, returns to Smyrna as a teacher in the American Board School. Miss Bertha Damaris Colmyer, also bound for Turkey, has the distinction of being a direct descendant of the American Indians. Quite a number of this group have either served for short terms in the foreign field, or have lived in other lands as children. Dana Thurston Warren was born in Japan and spent many years there as a child; Fanny Gertrude Noyes was head nurse in Anatolia College, Merzifoun, Turkey, for a number of years; Wendell C. Wheeler served for three years in the Marathi Mission, India; Max Hunter Harrison worked for nine years in Ceylon; Gertrude Norma Wood taught for four years in Fenchow, China; James S. Clark was born in Turkey; Lynda Goodsell Blake lived in Turkey for seven years and M. Elizabeth Arnold taught for a year in Anatolia College. Harry Ralph Meyering has had experience teaching among the Navajo Indians in New Mexico.

THE PARK STREET FAREWELL SERVICE

At the big Godspeed meeting in Park Street Church, Sunday evening, June 3, the historical building was packed to the doors, all the standing room taken and many turned away. The service, which was preceded by an impressive choir procession, was under the general direction of the pastor, Rev. A. Z. Conrad, D.D. Secretary Eula B. Lee, of our Foreign Department, read the Scripture lesson, and Secretary Cornelius H. Patton gave the prayer of consecration. Candidate Secretaries Carolyn D. Smiley and William H. McCance introduced the new missionaries. As time would not permit a message from all the new missionaries, certain individuals were selected to speak for the different national groups to whom they were going.

Elsa Feichtinger and Harry Ralph Meyering spoke for Turkey. Florence Christine Malcolm and Rev. Duane Victor Waln represented the African group. Margaret C. Owen and Rev. Wendell Carpenter

Wheeler gave a message for India. Gertrude Norma Wood was the only new missionary headed for China, and she spoke for that great country. Dana Thurston Warren represented Japan. All of the messages of these representative young people were shot through with the spirit of service. "We have a great heritage which we want to share" was their universal theme.

Following the talks by the missionaries came the impressive ceremony of the presentation of American flags by young people of Greater Boston Congregational churches. Prior to this service, however, Henry Brown of Winchester, representing the Congregational youth, made a general speech of presentation, which was answered by G. Ross Thomas in behalf of the missionaries.

THE HOME BASE

ANNUAL MEETING PLANS

An important fall date to remember is October 16–18, when the 119th meeting of the American Board is to be held in Bridgeport, Conn. This will be the first meeting of the Board by itself, under the merger, and it will seek to retain the character of the former annual meetings plus the women's interests and contributions. In accordance with the new emphasis on the primacy of the indigenous churches abroad, the program is being built around messages of outstanding personalities from leading fields—Japan, China, India, the Philippines, the Near East, Africa and Mexico. Speakers from these countries will include both men and women, and they will appear on the program not apart from, but alongside of a distinguished group of missionaries. Emphasis will be laid on discussion periods.

We are happy to be able to announce that Dr. E. Stanley Jones of India, probably the most outstanding missionary of the present day, will be the preacher at the first evening session. His books, "The Christ of the Indian Road" and "Christ at the Round Table," have made him known far and wide through all the Christian world. He knows how to speak as well as he knows how to write.

The Prudential Committee has invited its chairman, Dr. Ashley Day Leavitt, who was one of our delegates to the International Council at Jerusalem, to make what may be called the convention address, in which he will discuss, in the light of the Jerusalem reports and findings, the future status of the missionary movement. Already people are writing with reference to entertainment and all signs point to an unusual and important meeting with an exceptional attendance.

A TOUCH WITH FIFTY-ONE CHURCHES

The Prudential Committee, at its meeting at the end of May, was glad to welcome back Mrs. Franklin Warner, who, with her husband, has been away for ten weeks on deputation work in the Southwest. Invited by the state superintendents, they went as representatives of the American Board and spoke on Foreign Missions. During the tour they traveled 7,700 miles in their car, visiting forty-five towns in Texas, Oklahoma and Kansas, and speaking in fifty-one churches. They also had part in the program of the state conference of Missouri. Mrs. Warner reported that she herself spoke seventy-one times, going ahead of Mr. Warner's record, as special women's meetings and luncheons were arranged for her. They found that Projects were being pushed with enthusiasm in many places and that ministers are working hard to help their people achieve the apportionment goal. The Warners delight in this volunteer work of visitation and welcome the privilege of telling about what they have seen and heard in foreign lands.

IOWA BANQUET FOR THE WOMEN

An unusual event in connection with the recent meeting of the Iowa State Conference at Des Moines was a Woman's Banquet, when 325 gathered for a meal together and to listen to speakers from near and far, introduced by Mrs. B. M. Stoddard of Sloan, toastmistress. The American Board was represented by Miss Isabelle McCausland of Kobe, Japan, who spoke not only of the college, but of other mission centers. In the course of her talk she told of a paper written in English at Kobe by a student taking a sociology course, on the cause, prevention and cure of juvenile crime, which the Japan Government considered so worth while that it was translated into Japanese and sent to court officers in charge of juvenile criminals. Miss McCausland accepted, for conveyance to President DeForest of Kobe, a quilt, made of the "good will bags" in which the money raised in Iowa for the Kobe fund had been sent to the managers of the Kobe drive.

Other speakers at the banquet were Dr. W. S. Beard, Mrs. E. M. Whiting, state president, and Mr. C. S. Pellet of Chicago, who, emphasizing the layman's point of view, declared: "Service is the rent we pay for the space we occupy!"

OREGON WOMEN

Our Oregon correspondent writes that the Congregational Women's Missionary Society has voted to become the Woman's Department of the State Conference and thus to include *all* the women in the church: "The object of the organization shall be to cultivate the spirit of world service, to promote knowledge of the activities of the denomination, to recruit missionaries and to support all the interests

of our National Societies." This action was taken at the eighth annual meeting of the State Conference held at Portland in May. It is in line with the step taken by two or three other states.

An evidence of the strong missionary interest of the Oregon women was shown this spring in connection with the trial of American missionaries at Brousa. The state executive board agreed to join in concerted prayer for Miss Edith Sanderson at nine o'clock every morning for a month during the period of greatest anxiety. We know from Brousa letters what this meant at the other end.

KOBE COLLEGE PROGRESS

A wonderful impetus has been given to the Kobe Campaign by a gift of $35,000 from a Massachusetts friend and a pledge of $100,000 from a New York Foundation. The latter is conditioned on the raising of the total building fund, $700,000 by January 1, 1929. This means that in the next few months it will be necessary to secure $322,439. Chicago and its suburbs report that up to date $24,559 has been raised. Michigan will recommend to its churches that they devote their Armistice Sunday contributions to Kobe as an expression of international good will. Dr. Lombard, with an office at 508 Congregational House in Boston, is now in charge of the campaign in the Eastern area.

SOUTHERN CALIFORNIA TAKES OVER MEXICO

The Conference of Southern California, at its annual meeting at Santa Ana on May 8, by vote, "reaffirmed its desire to take over the work of the American Board of Commissioners for Foreign Missions on the west coast of Mexico."

Acting on this formal vote, which was approved by a large majority of the Conference, the committee in charge have voted definitely to take over the work in Mexico on July 1, 1928. The vote followed an adequate discussion and it is believed that the minority voting in opposition will eventually support the State Conference in all its proposed plans of progress in the Mexican work.

A committee composed of three members nominated by the Board of Directors in California, two members to be nominated by the Prudential Committee of the American Board, and two others by the Mexican Mission itself, will confer, form their plans, and go forward to definite progress. They have the best wishes of all the friends of the work in Mexico.

MINNESOTA'S ANNUAL MEETING

A spiritual atmosphere which engendered a feeling of humility, friendliness, and a sense of responsibility for Congregationalism in Minnesota, characterized the annual meeting of the Minnesota State Conference and the Minnesota Congregational Woman's Missionary Society which was held at Austin, May 15–17. The majority of the women arrived in time for the luncheon, which was their first session, followed by their annual business meeting. Two new items of business were: the allowing of $250 to a student from the Chicago Theological Seminary for summer work among his own people, the Finns of northern Minnesota; and the enlarging of the state work by including the department of social service.

One of the most stirring addresses of the conference, and the one which received the most applause, was that given by Dr. David Brin-Jones of Minneapolis on "The Church and the Question of Peace," an address which had been sponsored by the women.

The second day another delightful women's luncheon was given at the Hormel Y. W. C. A. This is the former beautiful home of Mr. and Mrs. George A. Hormel and was recently presented by them, completely furnished and equipped, to the women and girls of Austin. One hundred and forty-five women were seated at tables. Miss Josie Horn of Austin and China, Miss Rhoda Jane Dickenson, new state field secretary, and Mrs. Helen Street Ranney gave brief talks, after which the women adjourned to the main conference in the church.

In the lecture room two of the exquisite, Good Will Japanese dolls, with their furniture and teathings, were on display throughout the conference, except for one afternoon when they were taken to the Central High School, where they were viewed by hundreds of interested school children.

It takes time and experience to work out a complete adjustment for an annual meeting of two organizations, and with such a propitious beginning, next year should see carried out an even more splendid program of both practical and inspirational value for the men and women of the church.

THE PASSING OF SOME NOBLE WORKERS

Sister societies all over the United States will join in sympathizing with the Congregational Women's Missionary Society of Southern California in the loss through death during the past year of three of its loyal and consecrated women workers: Mrs. George Robertson, for more than twenty years an officer, having served as secretary, president, and more recently, president emeritus; Mrs. Edward Crumley, for thirteen years a secretary; and Miss Susan A. Allen, auditor over a long period. In paying tribute to the spirit of these three gracious personalities, Mrs. R. L. Bowen of Los Angeles, secretary of the Southern California Women's Missionary Society, adds: "We deeply appreciate the beauty of character and the faithfulness of these three women and our privilege in having been associated with them. 'Thou hast given us a heritage of those who love thy name.'"

SOUTHERN CALIFORNIA WOMEN HELP KOBE

Mrs. Carl S. Patton of the Congregational Women's Society of Southern California has been helping to raise the quota of that section for Kobe College. The amount assigned to the district is $30,000, and Mrs. Patton is gathering together a group of representative women to take charge of the campaign.

LETTERS FROM OVERSEAS

Secretary Ernest W. Riggs Visiting Philippopolis, Bulgaria, Describes Effects of Earthquakes

"I reached here yesterday morning (May 5) and within twenty-four hours had experienced six earthquakes. Some of these shocks were hardly more than a rumbling, but a couple of them rattled things quite a little. The Mission House is up on a rock, but this morning I traced some pretty big cracks on the ceiling just over my head.

"Down on the level there has been fearful destruction. I went through streets yesterday where there seemed to me not one safe house left; they will all have to be rebuilt. Along the river the street has long, twisted cracks in it, where the quake has pushed the surface ground over into the river bottom. When this push happened to be across the railroad track the rails had crimps put in them like the kinks in a hairpin. Some houses had one whole end destroyed. A big crowd was watching some enterprising Turks tying the cracked portion of a minaret around with wire, in the hope of keeping it from falling onto the mosque. There was just one other of the many in the city which had not gone down.

"The first of the 101 shocks which took place during the twenty-four hours following 9 P.M. on April 18 was the worst. With 13,800 homes completely destroyed, according to government estimates, and with 295,000 out of a total population of 515,000 sleeping in temporary shelters out of doors, it seems unbelievable that only 103 persons were killed. The reason for this small number was that the quake came just before bedtime. People were not at work in the factories, which give employment to 15,000, and were very generally injured. In the daytime panic would have done serious damage. It is further fortunate that this comes just before summer and the harvests give promise of plenty of food.

The Cross Survives

Somehow, even though we abhor superstition, we like to see the emblem of our Cause stand triumphant in the midst of debacle and death.

A Corner that Collapsed

"The Bulgarian Government is giving bread to 24,000 people now, and it is running some soup kitchens. The Boy Scouts of Sofia came down in a body to help out in this relief for a month! There is a system of government-required labor for young men; they are here in great numbers putting up temporary shelters for the people with timber provided by the government."

President DeForest Writes of Kobe College Spirit

"What kind of program is this?—Groups of girls going up on the stage, doing some little pantomime, breathlessly watched by an audience of 600, finally ending in a burst of thunderous applause as the actors leave the stage. One group has a procession entering through the narrow gate at one side of the stage, with a figure labelled 'Heaven' at the other side. Another group reads the story of the 'Samaritan Woman at the Well,' different persons taking the

part of the author, Christ, and the woman. Another group shows a cross in the distance and a girl walking toward it, picking up various things on the road and discarding some as inconsistent with her journey, while the organ sounds the music of 'Nearer, My God, to Thee.' Another group forms on the stage the large capital letters spelling 'Love,' while the music is 'More Love to Thee, O Christ.' Another acts the parable of the 'Good Samaritan'; another gives a foot-washing tableau after reading a prayer for humility in service from the translation of Bosworth's 'Thirty Studies About Jesus.'

"The occasion is Kobe College Founder's Day. The classes have all been notified some two weeks beforehand of this competitive program to express the Kobe College Spirit in some vivid, concrete way. Three classes unfortunately announce that they are unprepared. So the program goes on with the next in number as assigned by lot. But the President of the Student Government Association takes the platform in righteous indignation and says: 'Will the responsible person in each of these classes that are not prepared please give us the reason for this unpreparedness? In a program like this, where everybody must share the responsibility, any failure must be accounted for.' Under this disciplinary treatment two of the delinquent groups work up their stunts before the end of the program and come in with flying colors. The third, a newly entered class, is duly apologized for by the class teacher in charge, who takes upon herself the blame of not having superintended the class adequately during the busy days when she was chairman of the Bazaar Committee. The apology is greeted with generous applause.

"The group of teacher judges awarded first prize to the College Senior Class, whose production had been a symphony orchestra performance led by a white-robed angel with a long, slender cross for a baton. Under her musical direction the threefold development of Body, Mind and Spirit was acted out, one girl doing gymnasium work in uniform, one taking vigorous notes from a dictionary with her head tied up with the form of desperation-bandage that a Japanese student uses to indicate hard work, and one girl representing the culture of the devotional life by studying her Bible and some other religious book, while the practical spirit of the Student Government Association was embodied in a fourth player, who carried out her symphonic part with a broom and dustpan.

"This was the first time that the functions of Loyalty Week and Founder's Day had been given over entirely to the planning and execution of the Student Government Association. The result was a splendid series of preparatory talks by students and an alumna on what they felt loyalty to the college meant, and then this crowning production of symbolic representation of what the students themselves believed the college spirit to be."

After the Bulgarian Earthquake

Rev. Robert B. Whitaker Writes of the Battle Front in Shantung

"The battle front is some sixty miles from us here, and things have been rather lively at times recently, due to the continual going and coming of troops, as many as 10,000 arriving at once. The quartering of that number in a city variously estimated as between 30,000 and 50,000 in population has kept the city fathers busy figuring schemes to care for them. So far we have been spared the necessity of housing them in our Compound, but as they keep coming, one wonders whether our immunity will continue. Our mission work goes on with far less disturbance than one would suppose possible under the circumstances. Our Laymen's Christian Training School has a good full enrollment, twenty-five women and twenty-four men, and so far has suffered no interruption. In the country field, our evangelists and workers continue in regular work, but we are refraining from accepting new members for the present; the old idea is still entertained that entering the Christian Church might mean some sort of foreign protection or help in time of emergency. Most of the emergencies of late have had to do with the prevalence of modern successors of the Boxer Societies, such as 'The Big Sword Society,' 'The Yellow Sand Society,' etc. These societies are not anti-foreign, but are organized revolts against what they consider governmental and military oppression. (There are plenty of both.) When government soldiers come into a village to clean up one of these societies, those who are known to be Christian escape, as that is proof that they are not society members. There are so many heathen rites

Continued on page 284

AROUND THE WORLD

HOMES FOR HONORED WORKERS AT CLAREMONT

Pilgrim Place in Claremont, Cal., is proving to be a great boon to a choice company of American Board workers. Rev. Howard S. and Rev. Elmer W. Galt, expecting to return to China, held up by unsettled conditions, found comfortable homes while delayed. When the men could return, but not the families, adjoining homes were available during the uncertain delay which greatly relieved the trying situation.

Dr. and Mrs. E. B. Haskell, veterans from Bulgaria on a year of working furlough, found a roomy home with ideal advantages in college, high and elementary schools for their large and most interesting family.

Dr. and Mrs. John Howland, Dr. and Mrs. A. C. Wright, and Miss Nellie O. Prescott, each having given forty years or more of notable service in Mexico, found happy refuge, some for a time and some to abide permanently.

The widow of Dr. Henry Kingman, honored for work in China, and in the homeland, with her daughter, Mrs. Chaplin, whose husband laid down his life in missionary work in China, with her little children, found welcome in Pilgrim Place when they returned.

Rev. and Mrs. H. P. Perkins, Miss Mary Leitch, and Miss Cornelia Bartlett, formerly workers with the Board, now becoming veterans of Pilgrim Place, gave a glad welcome to the new comers.

There was also received on furlough a family from China connected with the Methodist Board, and another from Siam, connected with the Presbyterian. They received and imparted happiness.

The joy and comfort of the foreign workers is increased by the fellowship of honored ministers and their families from the homeland, such as Dr. Ralph B. Larkin and his mother, Dr. H. S. Mills and his sister, Dr. Frank T. Lee, and the latest arrival, Rev. and Mrs. James Greer, formerly from Connecticut.

Among those for whom preparation is made are Dr. and Mrs. Dwight W. Learned, who come in the fall, after fifty-three years of noble service in Japan, and perhaps Dr. W. W. Peet, from forty-four years of distinguished labor in Constantinople, and additional years in Athens.

Other highly honored representatives of the Board, and homeland Christian workers, are in correspondence in regard to Pilgrim Place homes.

The "Coöperative Plan," by which a life lease of a home on the beautiful tract of land is secured, is proving very attractive.

Efforts are being made to secure accommodations to meet all worthy calls.

WILLIAM EWING.

CHINESE NATIONALISTS ARE GENTLEMEN

During recent months the little church at Yangkeo, Fukien, China, has seen a great deal of Nationalist troops. At times they occupied temples, churches and schools, yet Pastor Kuan of this church testifies that from highest official to common soldier, they maintained a courteous attitude. "When leaving, some came and thanked us, even sweeping out the church and returning tables and chairs to their original places," declares Pastor Kuan. When some of the soldiers occupied the church over Sunday, the officer in charge was asked to address the gathering from the pulpit. These talks never opposed or ridiculed the little group, but urged them, as Christians, to be very real ones. "The only Christians we wish to down," they said, "are the false ones—those who use the name of the church to harm others."

Never once was there interference with the regular church meetings. Some of the soldiers even attended such services. Members of the church helped the soldiers read the Bible. In exchange for nationalist literature the troops were given Bibles and Christian literature.

SAFE IN CHINA

On Monday, June 11, the Board received the following cablegram:

"Paotingfu, Tungchow, Peking under control of Generals Feng and Yen. Situation quiet. Officials and people friendly."

MISS MAYO SHOULD NOTE

The Indian Social Reformer of January 7 gives an account of the fortieth meeting of the Indian National Social Conference, which was held a week earlier at Madras. It gives as its two most prominent features "the predominant part taken by women in organizing it, and the presence and participation of men and women of all communities and political parties in its proceedings." Among the resolutions adopted were the following:—

"This Congress asserts its emphatic adherence to the principle of civic equality between man and woman in the matter of rights and privileges and would strongly recommend the abolition of all inequalities in marriage laws, adoption, and guardianship of children, and inheritance of property.

"The Conference deems it essential for the healthy and free development of Indian manhood and womanhood that the minimum marriageable age of boys and girls should be raised to 21 and 16 respectively; and it recommends that the monogamous principle with the right of divorce for suitable reasons may be introduced.

"This Conference views with satisfaction the vigorous efforts made all over the country for lightening the hard lot of Hindu widows (1) by educating them so that they may live honorable and independent lives, and (2) by affording increasing facilities for remarrying should they choose to remarry.

"This Conference strongly condemns the infliction on Hindu widows of various indignities, such as in particular their disfigurement and their deprivation of innocent amenities, and urges the adoption of immediate steps to put an end to them, if necessary, by legislation.

"This Conference is emphatically of opinion that the system of *purdah*[1] as it exists among the Hindus as well as Mohammedans, is prejudicial to the healthy development of women, and urges its discontinuance.

"This Conference regards with disapproval the dedication for temple service of girls or young women who are prevented from living an honorable married life, and extends its support to legislative measures like Dr. Muthulakshmi Reddi's bill for the social, moral, and economic emancipation of the *devadasis*.[2]

"This Conference urges the application of equal standards of morality to men and women alike and recommends legislative action to check the spread of prostitution on the lines of the bill drafted by the Madras Vigilance Society.

"This Conference views with grave apprehension the continuation of the practice of untouchability in India and exhorts Hindus of all classes to remove all restrictions imposed upon the so-called 'untouchables' in the matter of admission to schools, colleges, and hostels, use of public roads, wells, tanks, and *choultries*,

[1] Literally "screen" or "curtain" refers to the seclusion of women.

[2] Temple-girls.

Vrooman

SMYRNA CAMPUS AFTER EARTHQUAKE

The students of International College transferred their cots from dormitory to open air after the quakes

and entry into places of worship, and thus bring about a greater solidarity in Hindu society; and it pledges its full support to these classes for every proper effort by them to get rid of these evils.

"This Conference views with satisfaction the growth of public opinion in favor of total abstinence and prohibition and is of opinion that the time is ripe for legislation prohibiting the manufacture, import, and sale of liquor and intoxicating drugs in all forms, and expresses its approval of efforts made in this direction by associations like the All-India Prohibition League."

THE NEAR EAST EARTHQUAKES

During April, innumerable earthquake shocks have caused widespread suffering in the Near East. Some of these have done little damage, but others have resulted in the destruction of much property and many deaths. At 2.30, on the morning of March 31, the first of these occurred in Turkey, when a violent earthquake lasting fifteen or twenty seconds shook Smyrna. In the city the shock was not so serious, but falling walls and plaster killed twenty and injured about a hundred people. About thirty miles up country, however, the shocks were much more severe and about sixteen hundred houses were destroyed. The buildings of International College, Smyrna, were damaged to the extent of about $3,000, and the families in three houses were obliged to live temporarily in tents. Every one of the twenty-eight college buildings will require repairs. Though many of the students were obliged to vacate the buildings, and spent the night outside because of the continued tremors, Acting-President Lee Vrooman of the college writes that their spirit was admirable and no panic was shown, though many of them manifested great anxiety concerning the safety of their families in other places.

Since that night many earthquakes have occurred in Bulgaria and Greece. In the former, the most serious casualties and greatest destruction have probably occurred in the vicinity of Philippopolis. How many persons were buried beneath ruins is not yet known, but it is reported that only the higher part of the city remains undestroyed. The series of earthquakes continued for days and the contours of a large section of the country were completely altered. Rev. Theodore Holway of Philippopolis states "Americans and property unharmed" in a cable recently received. Apparently this includes the American College at Sofia, concerning which special fear was felt until the receipt of the cable.

In Greece, the Government Observatory at Athens announced on April 26 that there had been more than a hundred shocks in different parts of the country on that day alone. Crippled telegraph lines make it difficult to receive accurate information, but it is reported that new earthquakes have swept away the last vestiges of human habitation in modern Corinth, as well as all the villages in its immediate environs. The suffering is very great and relief work is being organized on a large scale.

AN S.O.S. FROM CHINA

Reports of famine conditions in China received by Mission Boards in America indicate that in some sections famine conditions are even worse than in the great famine of 1920–21, when America raised many millions of dollars in a great relief effort. The area affected most severely is, in general, about the same as that of 1921—namely, the western part of Shantung Province and the southern part of the Province of Chihli. The famine also extends into the adjoining provinces; serious conditions are reported from Honan Province to the west, and from the northern part of Kiangsu Province, which joins Shantung on the south. This last-named province is within the area controlled by the Nationalist Government, which has recently made a grant for famine relief in Northern Kiangsu to the amount of $800,000. Few, if any, missionaries remain in the Province of Honan, according to reports at hand. Letters from Chinese Christians to church authorities here indicate that conditions in that province are "appalling in the extreme." At least two or three American Mission Boards, having work in Western Shantung, have already started appeals for funds from their constituents for famine relief, to be administered by their missionaries in those territories. Cabled reports from Peking, which originate from missionary sources in Northwestern Shantung, indicate that conditions there are entirely quiet, so that relief measures are altogether practical if resources were in hand.

SLIGHT EVIDENCE OF DISTURBANCE

The residence occupied by two of the Turkish professors at International College shows damage due to earthquake

LETTERS FROM OVERSEAS

Continued from page 281

and practices mixed up with the activities of the organizations in question, that Christians are entirely prevented from joining them. Recently in one village where we have a good many church members, the troops came in, and after capturing the head of the local 'Big Sword Society,' beheaded him, and then compelled his son, a young man of twenty-odd years, to parade around town carrying his father's head, proclaiming, 'This is what will happen to you if you join "The Big Sword Society."' Soon after this happened my work took me out into this neighborhood, and I found the people still terrorized at what had happened. There is almost no limit to the number who would join our churches in that region at present if we would receive them; but under the circumstances there would be no way of telling which ones came to us for protection of the Christian name, and which through a genuine desire to become Christian."

Dr. George M. Rowland of Tokyo, Japan, Gives an Interesting Incident

"In July, 1925, at Mountain Rest, Mass., Judge Livingston W. Cleaveland of New Haven, Conn., told me of one Mr. Shukichi Shigemi, who had graduated from Sheffield Scientific School in 1888, later studied medicine, and was practicing in Tokyo. Judge C. wished me on returning to Tokyo to call upon Dr. Shigemi and express to him the abiding interest and affection of his old New Haven friends. Dr. Shigemi had been an active church member and his brethren did not lose their interest in him.

"On coming to Tokyo we did get into touch with him, had several pleasant visits together, and had him to dinner. His sister Mitsuko had been a fellow-teacher with me in San-in Girls' School up to 1890. She had become Mrs. Oba and had two sons in schools in Tokyo. So we had the Doctor and Mrs. Oba to dinner together, and spent a very pleasant evening.

"On the 21st of January last notice came of the sudden death of Dr. Shigemi on the previous day. He had been as well as usual, had attended to his practice, the previous evening had been out shopping. But on the 20th of January he dropped off very suddenly. I went to the house immediately, found that the pastor whose church Mrs. Oba had attended was there and had held a little Christian service for the immediate relatives and friends. I, too, joined in trying to give comfort to the widow. There were no children. The funeral had been followed by cremation; Mrs. Shigemi had hoped to keep the urn of ashes for a year before interment, but city rehabilitation made immediate interment wiser.

"I immediately informed Judge Cleaveland of the death. He told other friends, especially the members of the class of '88, who were planning for their fortieth anniversary. Class Secretary had written to Dr. Shigemi for information and had had his reply, and had evidently been seeking to have him present in New Haven in June. From this time on

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the high esteem in which Shigemi had been held became more and more evident. A certain woman who had been named after Shigemi's younger sister, Miss 'Hera Shigemi' Gallagher, had been to see Judge Cleaveland to inquire after the Doctor's welfare. A brief biography is being planned.

"The widow does not speak nor read English, so has been several times to ask me to read her letters. Letters of condolence have come to her from President Angell, from Judge Cleaveland, from Miss Gallagher, and from Shigemi's classmates. Mrs. Shigemi is a Buddhist. She frankly says that her husband held firmly to his Christian faith to the end. Intimate conversations with her, together with what I had ascertained from him, make it seem probable that he had influenced her, and that she had influenced him as well. She had imbibed many Christian teachings, and he had given up his active, open Christian service—even church attendance.

"Last Sunday, April 15, 1928, I was asked to conduct a final service at the home, and at the Aoyama Cemetery as we committed the little urn to its last resting place, 'Earth to earth, ashes to ashes, dust to dust.' Thus do our lines meet across the oceans. Thus do we mingle as brothers among the peoples of the earth. Friendships formed in early years in the bonds of Christian love follow us through life and help to bind us together in one great Family of the Brotherhood of the nations."

Rev. John S. Porter on an Intensely Interesting Trip to Eastern Bohemia

"Up early in the morning and off to B., where we have a church. On the way we rode by a pond where a few days before a Catholic young man and a Protestant young woman had committed suicide because the parents of the young man would not allow him to marry this worthy girl because she was poor. The Romish priest was very averse to attending the funeral of the young man because he committed suicide. And he would under no consideration officiate at the funeral of the young woman, although the two were to be interred in one grave. Finally he came, and repeated the Lord's Prayer and "Hail Mary" over the body of the young man.

"The friends of the young woman came to our preacher, though she was not a member of our church. Our pastor had the privilege of giving the Gospel message to a large company of people who were for the most part Romanists. Our singers sang the Gospel, too.

"Service at 9.30 in a house crowded in spite of rain. Not a few had walked from one to three hours to church. Another service at 2.30, Sunday school and Christian Endeavor having been sandwiched in between, the latter held in the kitchen of the pastor for want of a better place. One earnest Christian present had, as an infidel, burned a Bible. Now he joyfully sells many Bibles.

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MISSIONARY PERSONALIA

The President of the Board, DR. ROCKWELL HARMON POTTER, has resigned the pastorate of the Center Church, Hartford, to become Dean of Hartford Seminary in place of Dr. Jacobus, resigned.

The engagement is announced of MISS MARY D. CASHMORE and ALFORD D. CARLETON, both of Aleppo, Syria. Miss Cashmore has been teaching in the American High School for Girls since 1925; she will return to this country in July. Mr. Carleton taught in the Turkey Mission from 1924–27, the last year in the High School (boys') in Aleppo, and has been studying at Hartford since his return.

PROF. LOOTFI LEVONIAN of the School of Religion at Athens, who was one of the five speakers in a "Parliament of Nations on American Influence in the Orient" conducted at a recent meeting of the Congregational Woman's Missionary Society of Massachusetts by Dr. Cornelius H. Patton of the American Board, is making his first visit to America and is lecturing on the Moslem problem and Moslem mentality at Oberlin, Yale and Hartford Seminary.

"Islam is a problem today," said Professor Levonian, "because there are over 230,000,000 Moslems in the world, one-seventh of the whole population of the globe. Islam is important also because it is the only great religion which has risen after Christianity, and has passed its judgment over Christianity. It holds geographically a very strategic area in the world, between the West and the Far East. Whatever affects the Moslem world will affect the Far East and Europe also. There is a great sense of pride among Moslems, which adds to the problem. They have been the ruling race

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wherever they settled, and they look down on Christians."

Born in Aintab, Turkey, Professor Levonian, who is an Armenian Christian, attended both Central Turkey College at Aintab and the university at Beirut. He studied two years at Woodbroke, England, where he specialized in Hebrew under Rendell Harris. Two more years of study in England made him a fellow of Woodbroke. He is proficient in the Arabic, Persian, Turkish, Armenian and English languages. At present he is Dean of the School of Religion in Athens, where he also occupies the Chair of Old Testament and Islamic Studies.

He is the author of several books and pamphlets in Turkish written to present Christianity to the Moslem, not simply as another formal religion, but as a Way of Life. He has met with unprecedented success because of his approach and his unusual understanding of Moslem mentality. He now has on the press a new book entitled "Moslem Mentality," in which he deals with the psychology of the modern Turk.

In explanation of the feeling which seems to obsess the Turk that by becoming a Christian he thereby runs the risk of becoming denationalized, he points out that the word for "religion" and "nation" is the same in Arabic.

Although during the War he suffered unspeakable hardships at the hands of the Turks while a prisoner, he explains their treatment by saying, "The Turk thinks in compartments. A certain soldier with whom I talked during my imprisonment illustrates what I mean. 'As a Moslem,' he said, 'I deport and I kill, but as a man, I give you bread and water.' He did both."

Dean Levonian is a second generation product of the work of the American Board.

REV. AND MRS. CHARLES M. WARREN, during their tour of Western New York, May 1–20, gave addresses in District Meetings at Ontario, Niagara and Chautauqua; gave thirty addresses in individual churches of Perry Center, Warsaw, Jamestown, Randolph and Buffalo; and seventeen addresses with the Friendship Doll in schools and Y. W. C. A.

REV. PAUL R. REYNOLDS of the North China Mission received in June, from the Chicago Theological Seminary, at its dedication week exercises, the degree of Doctor of Divinity "for meritorious service in the mission field in China."

It is "JAMES L. BARTON, LL.D.," for the third time. Grinnell conferred the degree in June.

REV. DEAN R. WICKES of Lintsing, China, has received from Union Seminary, New York, the degree of S.T.M. on the basis of work done during this and his previous furlough.

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Dr. Jean Curran and Rev. Philip Dutton left Peking March 8, connected with Miss Flora Heebner and Rev. Elmer Galt on the way, and reached Taiku nine days later. The trip can be made in twenty-four hours when trains are running normally. Governor Yen of Shansi granted the passports for Shansi, but the American Legation would not assume the responsibility of assisting the travelers to return to their stations by requesting passports from the Peking Government. So the party started out on its own. They passed the outposts of the Northern Army; instead of being denied passage, they received very courteous treatment. Seventy miles were made in bumpy Chinese carts; they crossed the high mountain range between Chihli and Shansi on mule-back. At the top of the pass the commanding officer of the sentries was in a quandary when they presented their passports from Governor Yen. His orders seemed clear—that no traffic was to cross the range; but the passports seemed equally clear in stating that their holders were not to be delayed. Finally he decided that they and their baggage might go over, but that their Chihli animals and drivers would have to turn back! So after a wait of three hours they crossed into Shansi and other animals came up to take their baggage down the mountain.

THE CHRONICLE

Sailings for the Field

May 15. From New York, Rev. and Mrs. W. W. Wallace, returning to Madura Mission.

Arrivals on the Field

March 9. At Sholapur, India, Miss M. Louise Wheeler, returning to Marathi Mission.

Arrivals from the Field

May 19. In Los Angeles, Miss Stella M. Graves, of Tottori, Japan.

May 29. In New York, Miss Mary T. Noyes, of Madura, India.

June 4. In New York, Rev. and Mrs. Henry A. Jessop, of Umsunduze, South Africa.

June 5. In New York, Rev. and Mrs. Edward Fairbank and Mrs. Arthur A. McBride, of Marathi Mission, India.

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